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MEMBERS OF '62 PRESENT AT THE REUNION OF 1912

Top Row SPALDING, CRIFFIN, PERRY, GILMAN, MILLS,

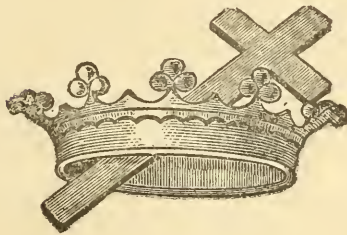
Center Row—STUART, MITCHELL, RAYMOND, HOPKINS, COAN, LEWIS

Bottom Row—CARTER, T. J. SMITH, DENISON, CROOK, ANSTICE

Records-



FIFTIETH ANNIVERSARY
REPORT
OF THE
WILLIAMS COLLEGE
CLASS OF '62



ΜΕΤ' ἈΓΩΝΑ ΣΤΕΦΑΝΟΣ

PREPARED BY THE CLASS SECRETARY

✓
GEO. L. RAYMOND


24 ST. JAMES PARK, LOS ANGELES, CAL.

PRESS OF THE EXAMINER
LANCASTER, PA.



THE Secretary gratefully acknowledges his obligation for information with reference to others than themselves to his classmates, Carter, Cook, Gilman, Griffin, Hopkins, Lewis, Mitchell, Noble and Thompson; also to the following whose addresses some in the class may desire to know. Names of informants precede, in all cases, the names (inclosed in brackets) of the classmates to whose records they have contributed: Mrs. W. H. Scoville, Hampton Inst., Hampton, Va. (*Armstrong*); Mrs. Florence G. Goodwin, 157 Lamartine St., Jamaica Plain, Mass. (*Bemis*); Prof. J. N. Bennett, Crete, Neb. (*Bennett*); S. P. Blagden, Jr., Williamstown, Mass. (*Blagden*); Milton E. Blake, Esq., 52 S. Pearl St., Denver, Colo. (*Blake*); Mrs. J. R. Campbell, Snow Hill, Md. (*Campbell*); Capt. Godfrey L. Carden, U. S. Revenue Service, Treasury Bureau, Washington, D. C. (*Carden*); Mrs. C. A. Condict, 73 Prospect St., Madison, N. J. (*Condict*); S. W. Belding, Esq., 82 Parker Bldg., Schnectady, N. Y. (*Cook*); F. M. Crossett, Esq., 30 W. 23d St., New York City (*Crossett*); Miss Catherine B. Ely, Oberlin, O. (*Ely*); Mrs. C. C. Harris, Parsons, Kansas (*Harris*); Mrs. E. B. Merwin, Pasadena, Cal. (*Merwin*); Bryce Metcalf, Esq., 113 E. 55th St., New York City (*Metcalf*); R. H. Noyes, Esq., Williamstown, Mass. (*Noyes*); Mrs. Edson S. Smith, Falls Village, Ct. (*W. Parker*); Dr. M. H. Rogers, 483 Beacon St., Boston, Mass. (*Rogers*); Mrs. J. E. Simmons, 22 W. 52d St., New York City (*Simmons*); Mrs. F. H. Snow, 706 Hancock St., Lawrence, Kan. (*Snow*); G. O. Stoddard, Esq., Newtonville, Mass. (*Stoddard*); Richard Waterman, Jr., 169 W. Monroe St., Chicago, Ill. (*Waterman*).

Thanks for needed help are due also to Mrs. R. P. H. Vail and Miss Grace Perry, of Williamstown; to the College Librarian, J. A. Lowe, '06; and to Messrs. L. V. Davison, '74, Giles Kellogg, '76, T. M. Banks, '90, and Richards Kellogg, '02.

 Additional copies of this Report may be obtained from the Secretary, 24 St. James Park, Los Angeles, Cal. Price, \$1.50, each. Why not purchase one to be kept by each grandchild of the Class?

FIFTIETH ANNIVERSARY REPORT.

What '62 Did at the Reunion of 1912.

The class will understand that any delay in issuing this Report has been owing to the difficulty of obtaining "official returns" in answer to the secretary's inquiries sent out by circular. While waiting for these returns, in order to meet the requirements of those who would naturally be most desirous of hearing from him soon, the secretary mailed to all members of the class not present at the Reunion a "Williams Alumni Review" published July 12, 1912. This "Review" mentioned the Class Reception and Dinner, and the giving of a D. D. to Perry. It contained also a summary of the class report presented at the Alumni Meeting, and a very full extract from the admirable speech delivered at the Alumni Dinner by Carter who, to quote from the "Review," "was greeted with prolonged cheering, the older classes uniting in the old Williams yell. Dr. Carter spoke with grace, humor and eloquence, dwelling with especial earnestness on the higher aims of the college."

In order to do for all exactly what will be expected in this Report, it seems necessary, at certain places, to develop, at the risk of repeating, some things that were printed in the "Alumni Review," as well as in the valuable but necessarily brief "Corrections and Addenda to 1912," issued by our former secretary, Noble, in May, 1912. Classmates will please recognize that there are reasons for mentioning again certain facts that, to some of them, may appear unnecessarily familiar. In whatever we try to do in this world, it is occasionally as important to review, in order to complete, the old, as to create the new.

Our class secretary, Noble, contrary to the expectation—and I ought to add to the disappointment—of all of us, had not arrived in Williamstown on the Thursday preceding commencement. Accordingly Carter, Denison and Raymond, the only members of the class on the ground, caused the following to be printed and posted about the town:—"Members of the Class of '62 will have an opportunity to meet together at their Class

Headquarters, No. 17, Jesup Hall, both before and after the Alumni Meeting, which begins in Jesup Hall at ten A. M., Tuesday, June 25, 1912. Headquarters open on other days also. Members of the Class, and all the members of their families who may be in town, are invited to a Reception at the residence of their classmate, John H. Denison, Tuesday afternoon between the hours of 2:30 and 4:30. Dinner with Ex-President Carter at 7 P. M., Tuesday."

Tuesday morning, it was found that sixteen of the class were to be present, namely, Anstice, Carter, Cone, Crook, Denison, Gilman, Griffin, Hopkins, Lewis, Mills, Mitchell, Perry, Raymond, T. J. Smith, Spalding and Stewart. A letter and also a telegram answering dispatches from Williamstown, urging a different course, had come from Noble, saying that he could not be present. About half past nine, the class met at their Headquarters; and Carter, who, the night before, had secured Raymond's consent to take Noble's place, brought the matter before the class, and the former was made secretary, and asked to give the report at the Alumni Meeting. Then all went together into that gathering. They did not, however, as is usual at fiftieth year reunions, parade up to the front. They took back seats; and only Raymond was allowed to exhibit his decadence upon the platform.

In the afternoon came the reception at Denison's. At this the photograph was taken which is printed as a frontispiece to the present Report. In the circumstances, afflicted recently as Denison's family had been, by the death of Lawrence Hopkins, Mrs. Denison's brother, whom many of us so pleasantly remember, to say nothing of the illness of Denison's only son, Jack, this reception involved very considerate and kindly action, which every classmate present fully appreciated. Acting as hostesses at the reception, were Mrs. Denison and Mrs. Archie Hopkins, assisted on the grounds or at the table by Mrs. Paul C. Ransom, Carter's daughter, and Miss Jeanne Hannah Perry, Perry's daughter. There was with us also the first child of any member of the class to be born, or to graduate from a college,—Mr. Frederick M. Crossett, born July 12, 1863, and graduated at the University of New York in the Class of '84. Unfortunately, in-

firmity, due to old age, prevented his father, our H. B. Crossett, from being present. There were with us, too, Samuel P. Blagden, Jr., Amos Lawrence Hopkins, and Alvin W. Perry, sons of our Blagden, Hopkins and Perry. After the afternoon reception to the Class at the Denisons', most of us attended the general reception at President Garfield's, held between 4 and 6 o'clock. In the evening at seven we went to Carter's. Nothing could have exceeded either the hospitality manifested at this dinner, or the intellectual and spiritual uplift of the after dinner exercises, carried out in fulfilment of a program carefully pre-arranged by our host. We spent about an hour and a half at the table, and then adjourned to his study. Here, after a short and appropriate talk by himself, he called upon Stewart, Gilman, Lewis, Hopkins, Denison and Mills for reminiscences with reference, respectively, to Blagden, French, Rogers, Simmons, Snow and our teacher Bascom,—all of whom had died since our meeting in 1902. Then Griffin was asked to talk upon the educators of the class, and Raymond to read a poem. After this, those who had not already spoken made addresses, a vote was taken to have another meeting in five years; an adjournment was made about midnight to the parlor, where there was a piano, and the class closed their exercises by singing, as best they could, our Commencement Class Ode. On the following morning, the Class marched together in the commencement procession to the graduating exercises. These were held for the first time in Grace Hall, a new and beautiful building erected back of the President's house, near Mission Park. The exercises began with a presentation of the Hall by the donor, Hon. Alfred C. Chapin, of Williams, '69, and the acceptance of the same, on behalf of the Trustees, by Hamilton W. Mabie, L. H. D., LL. D., of Williams, '67. After the students' speaking, our classmate, Perry, at the distribution of honorary degrees, received a D. D.; and we marched to the Gymnasium, where, as the first speaker at the Alumni Dinner, Ex-President Carter made the address concerning which mention has already been quoted from the "Alumni Review."

What '62 Did While in College.

According to the *Williams Quarterly* for November, 1858, the Class of '62 began its career with seventy-two members. According to the College Catalogue, issued several months later, the number was seventy. But, even at this, it was larger, by half a score, than any class in Williams that had preceded it; and it was not till twenty-two years later that any subsequent class contained as many. Then seventy-two Freshmen were assigned in the catalogue to the Class of '84. Of prominent scholars in '62, two died in Freshman year,—Brigham and Stickney; and two, Morley and Spring, left the class. Friends of either of the four would have said, when we lost them, that they were prominent candidates for our highest honor in scholarship. Subsequently, indeed, both the latter stood very high in '63, Spring taking the Latin Oration on its Junior Exhibition. At the beginning of our Sophomore year, the numerical losses of '62 had been made good, seventy-two being attributed to us in the Catalogue. Among those who had joined us, including some who entered not very late in our Freshman year, were Stewart and Ball, the latter of whom had taken a first prize for speaking in the Freshman Class at Yale; Titus, who had been his Class Orator at Phillips Academy, Andover, and had taken some oratorical honor at Harvard; and Spalding and Mills, the first of whom had taken the Valedictory at Williston Seminary, East-hampden; and who together were credited with being the first two scholars in '61. They had been also two of its three Freshman Moonlighters, Mills taking the prize. Last, but not least, had joined us, too, from '61, Denison, who subsequently became our Class Day Orator. At the beginning of our Junior year, a number more had left us; but we had received, at least, two very important additions,—Armstrong and Carter,—the latter of whom had delivered the Valedictory at Phillips Academy, Andover, and had led his class at Yale, a fact proved by his having taken the Woolsey Scholarship. He had come to Williams on account of weak lungs, which, three years before, had obliged him to leave Yale.

Before mentioning conditions in the class, and statistics with

reference to them at the time of its graduation, it may be of interest to recall a few of the results of its class spirit while in College. These were thought then, not only by the members of the class but by others, to reveal not a little uniqueness in the way of class ability, enterprise or initiative. In referring to them—in fact, to any occurrences—after the lapse of fifty years, it is inevitable that certain things recalled by one because at the time considered important by him should fail to be recalled by others because by them not considered so. This fact it is hoped that the reader will recognize, as well as take the secretary's word for the statement that if, in what he has to say, there have been any noteworthy omissions, this has not been due to any remissness on his part in soliciting suggestions.

In those days every class supposed that it must have a motto. Classes in Williams preceding '62 had selected for this purpose one that had been used before. The Freshmen appointed to make a selection for our class determined to originate rather than select. This the two active members of the committee proceeded to do by determining, first, the general thought to be expressed, and then the language to be used. Afterwards, they searched through the dictionary of this language for the most fitting words in which to phrase their thought. This was the origin of our

Μετ' ἀγῶνα δρέφανος



The emblem—the cross and crown—already existed; but the suggestion of it by the committee helped to carry the unanimous vote by which what most people have supposed to be the “classic Greek” of the motto was adopted. It is almost enough to make one believe in prophesy to recall how, at several important crises in the life of one of that committee, the only intelligible explanation for a course rejected or adopted was to be found in a desire to fulfill literally the principle underlying the motto that he had thus helped to originate.

'62 seems to have been the first to organize in College a Chess Club. It certainly was the first to challenge or meet another College in an Intercollegiate Chess Contest, though it must be confessed that this contest was suggested by another one in base ball to which Amherst had previously challenged Williams. (See the *Williams Quarterly* for June, 1859.) The only recorded members of the Club were Anstice, Brewster and Snow. They played with Amherst at the same place and time as the ball players, at Pittsfield, July 1, 1859. Again, with Mitchell as Umpire, they played, in connection with a second ball game with Amherst, at Westfield, July 4, 1860. Unfortunately for us, our star-player, Brewster, was ill at the time of the first game, and we were defeated. But at the second game he was present, and we were victorious. Our class is also the first recorded as organizing a class athletic club. (See the *Quarterly* for Nov., 1859.) Strange to say, it was for the purpose of playing cricket,—a fact that seems to prove conclusively that America did not reject cricket, and choose base ball, for its national game because of ignorance of the former. The names of only the officers of this cricket club have been preserved. They were: W. Parker, President; Merwin, Vice-President; G. W. Bacon, Secretary; and Nims, Treasurer. Members of our Class were also in the Team that played the first and second of all Intercollegiate base ball contests in our country. The names of the players in the first of these games are not recorded; but, presumably—so far as concerns our classmates—they were the same as those who played in the second game; and these (see the *Quarterly* for July, 1860) were: Blagden, Nason, the two Parkers, and Rogers. Contrary to what has sometimes been supposed, the accounts in the *Quarterlies* for June and August, 1859, and for July, 1860, oblige one to admit that the first challenge for base ball was given by Amherst, and only the second by Williams, and that Williams was defeated in both games. Members of our class, too,—and some of them without doubt very prominently—were connected with the founding of the Thalian Association, the first dramatic club organized in the college. These men were Ball, Blagden, Fitch, Mitchell, Stewart, and Titus.

Freshman Wake was a college institution started by our class

and imitated by subsequent classes for fourteen years, until, having degenerated—it was a high-toned affair in our day—it was very properly suppressed by the faculty. Class Day, too, we have always claimed as due to our initiative. The origin of both was the same. One of our Freshmen, who had a score of former Phillips Academy classmates among the Freshmen at Yale, went, by invitation, to visit that College on its Class Day, which, in 1859, occurred on Wednesday, June fifteenth. This followed the Yale Senior Examination, and preceded its Commencement by about six weeks, and the Williams Commencement—which, in that year, was held on August third—by seven weeks. While at Yale, he attended not only the Class Day Exercises, but also, on other days of the week, the Wooden Spoon exhibition of the Juniors, the DeForest Prize speaking of Seniors, and marched, with his old Andover friends, in the Freshman “Powwow” parade. When he got back to Williams, he had little difficulty in inducing his classmates to believe that anything that added to the interest of college life at Yale was not too good for Williams. So the Freshman Wake was planned. It combined, with a parade like that of the “Powwow,” the masks and fancy costumes of a carnival, and obsequies like those of a “Burial of Euclid” held, at that time, in certain colleges. In the same connection, and for the same reason, the class decided upon having a Class Day when they graduated, and in preparation for it elected R. G. Hutchins to act as Historian for their first year. This decision to have a Class Day was, at once, imitated,—not first by ’61, as is now supposed, but by every upper class in the college not too near graduation to render its accomplishment impossible. The *Quarterly* of March, 1860, says, “The class,” *i. e.*, ’60, “will institute Class Day this year. The exercises will consist mainly of an oration and poem, and will take place the day after Senior Examination. J. A. Fay, Jr., has been elected Class Orator, and Geo. H. Marvin, Class Poet.” This particular Class Day never materialized; but all the same the good seed dropped by ’62 was beginning to sprout. The August *Quarterly* of 1861 contains an elaborate account of the Class Day exercises of that year. Any one who chooses can ascertain that these have continued to this day in almost the exact

form in which they were first devised by the very capable men in the class of '61.

The Chairman of the Freshman Wake Committee found himself thrust into rather unenviable prominence when, soon after it had started upon its labors of preparation, he was solemnly summoned before the President of the College. The interview that then took place, although at the time it appeared to have tragic features, remains to this day one of the most ludicrous in his college experience. Some men who show little courage or persistence when working for themselves may manifest no end of both when working or thinking that they are working for others. The reputation of the class seemed to the Freshman to be at stake. He could not allow it either to lose the "glory" of the coming show, or to be snubbed out of it by an unappreciative faculty. Besides this, Clarke and Hart were already writing their funeral orations; others were at work on songs and a program; and Stewart, with the aid of Blagden, E. R. Hutchins, Mitchell and Simmons, were getting together torches for the parade that they were planning to marshal. When, therefore, the President intimated that the whole thing must stop, what more natural than for the Freshman to exclaim, "Why, Doctor, that's impossible!" And what more natural in view of the combined enthusiasm and presumption of the exclamation than that the President should smile? And a smile, even though not slightly cynical, may suggest something like a welcome into an opening mind. It was so in this case; and the Freshman proceeded to avail himself of his opportunity. How his sense of responsibility succeeded in outweighing his modesty, as he went on to discuss with the President the right methods of college government, is to-day an unsolvable mystery. But such was the case; and the President's amusement must have been great as, in the circumstances, he heard it argued, first, that a legalized vent for youthful exuberance would prevent illegalized disorder—a statement, by the way, that has been verified by the history of college athletics: students no longer spend their nights taking cows up into the fourth stories of dormitories—; and, second, that organized and traditional fun in college increases the interest and loyalty of its students; and, not only so, but attracts stu-

dents in preparatory schools, and thus increases the number entering the college,—a statement that athletics has also proved to be true. Then the Freshman added a promise to oversee everything that should be said or done at the Wake, and to make himself individually responsible for whatever was out of the way. Thus guaranteed the celebration was authorized. When, three years later, that Freshman graduated, the President was reported by the young man's parents as having urged that he should study law, and not theology, as was threatened. It is still a mooted question in his own mind whether this advice was prompted by the recognition of mental traits that he was supposed to possess, or of moral, not to say anything of modest traits that he was supposed to lack. But to return to the Wake. The Freshman kept his promises. The *Quarterly* of November, 1859, says of the "unusual Freshman" performance, that "as respects flourish and display it was a very creditable affair. If such things must happen occasionally as safety valves to prevent worse occurrences, we must admit that the Class of '62 knows how to conduct them." The same sort of commendation greeted the celebration at the end of our Sophomore year following our "Biennial" as we termed a written examination upon every study of our first two years, which examination lasted for four hours on every other day for two weeks. If any student of the present thinks that it was particularly easy to get through Williams College fifty years ago, let him try to pass these examinations at the end of his present Sophomore year. Of course, all felt hilarious who had come through the ordeal successfully; and the celebration was supposed to give a formal expression to this feeling. The *Quarterly* for November, 1860, says of our parade, "The torches, the music, the procession gave general satisfaction to lookers on. One or two new features were observable. Each Sophomore wore an Oxford cap"—the first time probably that "mortar boards" had ever been worn in Williams—; "instead of the old fashioned torch, every man carried a double torch resembling a Chinese lantern. In the middle of the procession there was a car representing a student's room—the student"—Tom Parker—"with feet reposing on the table and head on the back of an arm chair appeared to be grubbing. . . . The class

marshals were Archie Hopkins and E. S. Wells." Then follows an account of the class supper with an oration by Titus, and a poem by Underwood. Besides these, various Toast Orators held forth; and there was plenty of singing, all, too, of songs that were new and original. The only other noteworthy fact of our Sophomore year—and as a matter of history it ought to be recorded—was a present—the one gift of our class to any member of the faculty—to Professor Perry, who, up to that time, had been by far the most popular of our professors. It consisted of twenty volumes, bound in the very best style, containing all the Histories of Prescott, and Irving's Life of Washington.

Junior year came an extremely important achievement of '62, one, too, which later classes would have shown wisdom in imitating. This was the establishment of a Class Eating Club. After the publication, two or three years ago, of Owen Johnson's "Stover of Yale," several important periodicals commented upon the book as if, for the first time, it had directed attention to the tendencies of College fraternities to substitute artificial for natural standards of friendship, and to interfere with a healthful development among students of individual independence in thought and action. As a fact, the same conditions were recognized by the Class of '62 in Williams College more than fifty years ago; and a movement organized and successfully carried through, which, so long as that class was in college, effectually counteracted such tendencies. A college society is only a more completely organized portion of society in general; and wherever society exists, there, through its votaries, its first impulse, apparently, is to exercise a petty sort of tyranny. So long as this is exercised, as it is in most cases, with reference to small conventionalities, a wise man will submit to its dictations rather than run the risk of becoming too prominently eccentric. Only when conformity to them involves disregard of more important considerations is he warranted in doing otherwise. Among the important considerations in college are a student's opportunities for association with other students—and often the more unlike himself the better—who are engaged in the same struggle that he is for individual self-development. Anything that interferes with such association, or with the expression, in connection with it, of

a man's personal judgment, preference, or sense of obligation, ought to be resisted. But sometimes fraternity sentiment, and even authority, may interfere with this. Think of a fraternity's president presuming to censure, in his official capacity, a member of his society, because he has shown, not disloyalty to any one inside of it, but merely sincere friendship and a spirit of fair play to certain others outside of it! What could the member, in such circumstances, do, except leave the fraternity, and not return till assured that, within it, a right to determine his own friendships, and exercise his own judgment, should be respected? And if he had any public spirit, what could he do but try to correct the general surrounding conditions that had brought trouble to himself, and might be supposed likely to bring trouble to others? To causes such as these, though, for obvious reasons, they could not have been explained in those days, was attributable the formation of the Class Eating—sometimes called the "Old 'Uns"—Club of '62. It was gotten together, as a result of consultations and elections, at the beginning of our Junior year, and continued, with exception of the following summer term, when no separate room could be obtained in which to meet, until the end of the course. This club always contained members of every secret fraternity. It rendered impossible, therefore any club in which all the members of any one fraternity could habitually eat together,—not only so, but impossible for it not to have some members who were on terms of special intimacy with outsiders. It must not be supposed, of course, that anything like all the best men in the class joined this club. Some who suspected its underlying purpose opposed its formation. Some were attached to other clubs already in existence,—one of them certainly a collection of very strong men. Griffin and Hopkins ate at their own homes; Carter roomed, as well as boarded, at the Mansion House; Gilman roomed near him; and others had other reasons. But these at least—all but a few of them for the entire two years—were gotten and held together,—Armstrong, Bacon, Ball, Blagden, Cuyler, Davison, Denison, Fitch, Mitchell, Murray, Nason, Nims, W. Parker, G. A. Parker, Raymond, Spalding, Stewart, Titus, Wells, White,—and no one can deny that they were representative of about every set in the class, and could

serve the purpose of bringing all in the class into more or less close contact. The club had a good time in College, especially in the way of singing, in which they indulged for, at least, half an hour after every evening meal. But the harmony that they caused was not merely that of music. It extended to the class and to the class elections. It put an end to any success attendant upon forming political coalitions between fraternities. For instance, when five *Quarterly* editors were to be elected, it was natural that five fraternities should attempt to bargain together to vote for one another's men. In view of this fact, and of the secretary's well known opposition to such arrangements, it is pleasant to read in his journal the following, "Fred. Mitchell came into my room this evening, and pledged me the votes for editorship of the *Quarterly* of all the Alpha Delta Phis, *without conditions.*" One is tempted, in order to indicate the expediency, as well as rightness, of this course, to tell what was its result. Both the Alpha Delta Phi candidate and the Secretary were elected; and besides these a second of the same fraternity as the latter—Spalding—who had previously refused to allow the Secretary to resign in his favor, an offer made under the supposition that to elect two editors from the same fraternity would be an impossibility. It would have been, under conditions existing in any other class than '62. A similar result occurred in the 'Logian Society. It elected members of the same fraternity not only for its first president of the year but for the presidency of the Adelpic Union, though the one chosen for the latter, recognizing the inequity of the distribution, had, first, refused to run, and, after each of three elections, had resigned, accepting finally only after being elected unanimously. So with the '62 Class Day elections: there was virtually no opposition ticket, the men selected being those universally acknowledged to be the best for the places; or, if others could do equally well, it was recognized that they had already received so many college honors that to give them more would be unfair.

In educational, as well as in social directions, '62 attempted to point the way to reform. One of our editors was severely taken to task by a Professor, who subsequently became President of three institutions, for an editorial in the first number of

the '62 *Quarterly*. This editorial contained a suggestion, then thought chimerical, but which, ten or fifteen years later, began to be treated seriously, and, twenty or thirty years later, began to be introduced into every important college in the country. This is the language used in the *Quarterly*,—"Our college system is wrong . . . in the absurd plan of causing all students to pursue precisely the same routine of study. To this there are two grave objections. The first is that different minds require very different training; the other, that mental labor, carelessly performed, always engenders loose habits of thought. . . . Until graduating from these preparatory schools, the immaturity of the student is a sufficient cause for dictating his course of study; afterwards, he is old enough to think for himself. He should enter a University. . . . In this University, however, he should, for obvious reasons, be more confined and more responsible to college laws than in the mother-country. The course which wins an A. B. should be just as short as now, and preserve its present outlines, but with so many optionals and equivalents for prescribed studies that each student could freely consult his own tastes, and, at the same time, be strictly accountable for proficiency in those studies which he had selected;" then, in a passage which need not be quoted, it is shown that this method would benefit both scholarship and character.

According to the list of members of our class printed at the end of our Commencement Program, ninety-one had been connected with us at some time in our course. Of these, fifty-four were designated by being printed in capital letters as candidates for the A. B. degree. Three of these, however, did not receive this degree,—having been absent for parts of the course, and probably having failed to pass back examinations. Subsequently the Trustees granted the degree to five who had failed to graduate with us because of going to the war. As a result of these changes, fifty-six were ultimately placed on the roll in the General, sometimes called the Triennial Catalogue, as recipients of the A. B. Degree in the Class of '62. Of the fifty-four who were in the class in June, 1862, high scholarship had brought fourteen into what would now be termed the first group,—namely, arranging them alphabetically—Anstice, Armstrong, Bennett,

Brewster, Carter, Denison, French, Goodhue, Griffin, Lewis, Mills (Salutatorian), Spalding, Snow (Valedictorian), and True. Six, seven or eight were the usual number of such honors bestowed in any one class. The General Catalogue shows that '61 and '63 both graduated more men than we, but the former had seven and the latter eight in this group.

It had not been in scholarship alone that '62 had excelled. Some classmate of ours had taken every prize of every kind that, while the class was in college, had been thrown open to the competition of all the undergraduates—prizes, for instance, like one for a college song, given by the Seniors, and for poems and essays given by the Editors of the *Quarterly*. As Noble says, "There were quite a number of them, but not one got away from us."

This fact is made more interesting by noticing that the average age of the members of our Class, as given in the *Williams Quarterly* for June, 1862, was younger than that of most classes of that period. For instance, the average age of the graduates of '61, according to its Class Report of 1912—possibly, however, not intended to be very accurate—was 23 years. Our average was 22 years, 3 months and 13 days. As a rule, youthfulness in College—any degree of it below the average age—is a disadvantage. I have heard a number of our men, in after life, ascribe to this their own undergraduate lack of prominence. The records of our class seem to justify this conception. For instance, Armstrong, R. B. Bacon, Bennett, Carden, Carter, Ely, Frazer, Harris, James, R. G. Hutchins, Nims, Perry, Stewart, Titus and Wells were all more or less above twenty-three when we graduated. What would our class record have been without them? The following were above twenty-two, but less than twenty-three, and, therefore, might be said to represent the average age,—Bigelow, Blake, Cuyler, French, Merwin, Mills, Morley, Raymond, Schaufler, Snow, Spalding, Spring and Underwood. Men younger than these who were very prominent were very few. Without guaranteeing absolute accuracy for statistics hurriedly derived from possibly incomplete records, it may be said that none of them took any of the literary prizes that were given; only 14 were ever elected by students to fill 46 possible literary positions;

and only 5 to fill 17 possible presidencies. Of those again who received appointments for scholarship, only 5 among 16 were on Junior Exhibition, and only 4 were among the 14 highest at Commencement. The youngest class in college, therefore—as it seems undoubtedly to have been—deserves all the more credit for what has been said with reference to its undergraduate record.

What '62 Has Done Since Leaving College.

The news of the capture by the Southerners of Fort Sumter at Charleston, South Carolina, reached Williamstown on April 15, 1861, the day preceding our Spring vacation. My journal records "intense excitement," and that "the students all swear they will enlist." At the opening of the following term, May 13, 1861, our whole class, as did each of the other classes, formed a military company, with Fitch as Captain, and W. Parker and Blagden as Lieutenants; and, together with the rest of the college, sent a request to the Governor of the State for arms. From that time, for several weeks, the whole body of students spent every day half an hour after two o'clock P. M., and another after supper, drilling and marching. On June 3d a note from the Governor arrived which informed us that there were so few arms in the State that it would be impossible for him to grant our request. From that time interest in drilling gradually subsided. But some of our class, of whom the *Quarterly* for June, '61, mentions Fred. Mitchell, and that for March, '62, mentions G. W. Bacon, Baker, Fitch, Phelps, Stewart and Wilcox, left college to enlist elsewhere. After graduating, many others of the class followed their example. In all, 38 of our number were engaged, in one way or another, in the war. Of these, one (Tillotson) wore the gray; a dozen served as common soldiers; two—Brewster and Goodhue—died in the civil service of the army; and five served in the Sanitary or the Christian commission of the army,—Anstice, Lewis, Noble, Rogers and Snow; three served brief terms as Chaplains,—Anstice, Nason and Noble; five as Surgeons,—Bigelow, Cutler, E. R. Hutchins, Nims and G. A. Parker; eight as Lieutenants,—G. W. Bacon, Carden, Condict, Hart, Mitchell, Murray, Waterman and Wilcox; eight as Captains,—Baker, Fitch, Gray, Hopkins, E. R. Hutchins,

Mitchell, Schaufler and Wilcox, the last the only one of our number who was killed in battle. Four were Majors,—Armstrong, Gray, Fitch and Hopkins. Three were Lieut. Colonels and Colonels,—Armstrong, Fitch and Hopkins; three were Adjutant Generals,—Hart, Gray and Wilcox, and one was a Brig. General,—Armstrong. These went into the Navy,—G. A. Parker as Assistant Surgeon, Baker as Lieutenant in the Marine Corps, and Bemis, Stewart and Thompson as Assistant Paymasters. The two latter, after passing through all the intermediate ranks, became Rear Admirals. Stewart ended by becoming, under three different Presidents, Paymaster General of the Navy, in which position he did as much as any one man, with exception, perhaps, of the three foremost fighting Admirals, to bring to a successful culmination the Spanish War.

Grouped according to the occupations to which, after the war, the members of the Class devoted themselves, and necessarily mentioning more than once those who have changed from one kind of work to another, we find the following:

Six Bankers or Brokers,—Davison, Gilman, Hart, Metcalf, Phelps and Simmons.

One Civil Engineer,—Underhill.

Twenty Clergymen,—Anstice, Bennett, Campbell, Carden (at first a Missionary), Condict, Dennison, French, Griffin, Harris, James, Lewis, Nason, Noble, Perry (Missionary), Raymond, Spalding, Titus, True, Underwood and Williams. If to these we add Carter and Snow who studied theology, but were not ordained; R. G. Hutchins, of '61, and Merwin (Missionary), of '63, who were in the class two years; and Morley and Spring, of '63, who were with us part of Freshman year, we can count up in all 26 of our number who, at one time or another, might be termed theologues.

Five Editors,—Blake, Clarke, Hudson, Leet and Murray.

One Farmer,—Pratt.

Two Insurance Agents,—Blagden and White.

Thirteen Lawyers,—R. B. Bacon, Blake, Cook, Crook, Cuyler, Gardiner, Hopkins, Metcalf, Moore, Murray, Simmons, Waterman and Wells.

One Librarian,—Murray.

Three Manufacturers,—W. Parker, Rogers and E. B. Smith.

Six Merchants,—Ely, Fitch, Mather, Mitchell, Nettleton and Noyes.

Five Otherwise Employed,—G. W. Bacon, Bemis, E. C. Smith, Tillotson and Ufford.

Three Paymasters in the Navy,—Bemis, Stewart and Thompson.

One Pension Official,—Mitchell.

Eleven Physicians,—Bigelow, Cutler, Frazer, Gray, E. R. Hutchins, Nicoll, Nims, G. A. Parker, Schaufler, T. J. Smith, Stoddard, and twelve, if we add Joy, of '63.

Two Real Estate Agents,—Crossett and Wells.

Sixteen Teachers,—Armstrong, Bennett, Campbell, Carter, Cone, Denison, Griffin, E. R. Hutchins, Mills, Noble, W. Parker, Raymond, Perry, Schaufler, Snow, Spalding; and eighteen, if we include Morley and Spring, of '63.

The preëminence of the class in scholarship while in College seems to have been kept up in the outer world. Among its members may be found 11 regularly appointed Professors in Colleges or Institutions of learning of equal rank with these,—namely, Armstrong, Carter, Denison, Griffin, E. R. Hutchins, Mills, Noble, Raymond, Schaufler, Snow, Spalding; and 13, if we include Morley and Spring, who went into '63; 4 Presidents of Colleges or of Institutions of similar rank,—Armstrong, Carter, Schaufler and Snow; and 5, if we count Morley; 2 Deans,—Griffin and Mills; 12 Trustees or Directors of like Institutions,—Anstice, Armstrong, Bennett, Carter, French, Hopkins, Mills, Nettleton, Nims, Noble, Simmons, T. J. Smith; and 15, if we count R. G. Hutchins, '61, Morley, '63, and Williams who did not take an A. B.

Another way of estimating the contributions of the class to scholarship is by noticing the services that it has rendered in the teaching force of its own Alma Mater. Here is the record of '62. As Instructors, Spalding served 1 year ('63-4), Griffin 1 year ('64-'65). As Professors, Carter served 7 years ('65-'72); Griffin, 17 years ('72-'89); Raymond, 7 years ('74-'81); Denison, 5 years ('84-'89); as Lecturer, Carter served 6 years (1904-'10); as President, Carter served 20 years (1882-1902). In all, this

makes 64 years of service for the college from members of our class. If we add to the record the work of our Freshman class-mate, Spring, of '63, who was 23 years professor (1886-1909), we can claim 87 years of service in the College from those who, at one time or another, had recited in the class of '62.

Not only the services that a college receives from its graduates but the honors that it bestows upon them indicate its estimate of them. In the opinion of the Alumni, as expressed in the action of the Trustees, our class, first of all, may be said, like other things in this country, to have a BIG FOUR,—Armstrong, Carter, Griffin and Stewart. On these, the trustees have bestowed their highest, LL. D. degree. When we come to the D. D., we can point to a Big Five,—Denison, French, Nason, Perry and Spalding. The college has also given a Ph. D. to Carter and to Snow, and an L. H. D. to Raymond. Including degrees given by institutions other than Williams, and counting the whole number of them that have been received, we can credit the Class with twenty-four honorary doctorates,—twelve of these the LL. D., seven the D. D., two the Ph. D., two the L. H. D., and one the Sc. D. Of these doctorates, Carter has received five (Ph. D. once, and LL. D. four times); Griffin, three (D. D. once, LL. D. twice); three others, two each (Armstrong, LL. D. twice; Raymond, L. H. D. twice; Snow, Ph. D. once, and LL. D. once). Besides these, Noble, Simmons and Stewart have received an LL. D.; Anstice, Denison, French, Nason, Perry and Spalding a D. D., and T. J. Smith an Sc. D. If, to this list, we add R. G. Hutchins, D. D., of '61, and Morley, LL. D., and Spring, D. D., of '63, we can make our whole number of doctorates 27. But, besides these, the members of the class, especially in the earlier part of their post-graduate life, obtained, aside from degrees received in course, the following honorary ones,—one an LL. M., Crook; six the A. M., Carter (twice), Campbell, Raymond, Schaufler, and Stewart (once). This makes in all 31 honorary degrees received by the Class; or, if we add, once more, the degrees of R. G. Hutchins, '61, A. M., D. D.; Merwin, '63, A. M.; Morley, '63, LL. D., and Spring, '63, D. D., the number of our honorary degrees is 36. Even not counting any who graduated in other classes, the number exceeds, by more

than one-half, that of any other Williams class except one; and this it exceeds by one-third.

A final paragraph will show that the influence of the class has not been confined, as closely as some might infer from what has been said, to the sphere of scholarship. Of the fifty-four who received our A. B. degree, the "Encyclopædia Britannica" has given the biography of Armstrong, and "Who's Who in America" biographies of 13 others,—namely, Anstice, Carter, Denison, Gilman, Griffin, Hopkins, Raymond, Schaufler, Simmons, Snow, Spalding, Stewart and Thompson. If to these we add Morley and Spring, we have 16 of our old classmates whose lives are in these permanent records. Even if we take only the 14 undoubtedly belonging to us, this is more than a quarter of those who received their diplomas on our Commencement stage; and just a quarter of those subsequently placed among the list of our graduates.

Of course, neither the secretary nor, probably, any one else would be willing to manifest such ignorance of the conditions and circumstances determining the world's judgments as to ascribe anything approaching absolute value to estimates like those just indicated. There are others of our classmates who have done work just as important as have almost any, perhaps, of those whose names have appeared in these lists. The same could be said of the numbers of those of other classes mentioned in such lists as contrasted with those of our class. At the same time, when the average of attainment has been as high as in '62, the Secretary would not be doing his duty to the class—perhaps not to the College—did he not record the facts exactly as they are, and in such a way also as to emphasize them.

What Each Member of '62 Was in College and Has Done Since Leaving It.

The letters written in 1912 by members of the class to the former Secretary, and which, ordinarily, would be supposed to furnish material for this report, revealed a feeling, on the part of the majority, that they had no information to add to what had been given in the Report of 1902; and on the part of some of these, as well as of others, a feeling that mere sentiments of loyalty to the class and to the College were all that the occasion

demanded. Your Secretary thought differently,—that a Report, which might be the final one issued by the class, ought to contain many facts not yet recorded which, when collected, would have not only sentimental value for the present but historic and genealogic value for the future. These were his reasons for issuing printed circulars requesting answers to certain questions. Most of these questions were the same as those framed by officials of the College when soliciting information for the General—or Triennial—Catalogue, and for the Alumni Necrological Reports. But, for obvious reasons, in the circulars sent to the class additional information was sought with reference to families and descendants, and also with reference to religious, political and social activities. The General Catalogue mentions membership in so-called “learned societies,” so far only as these are national. The object of this is to record the various educational interests with which graduates have come into touch. Your Secretary was merely extending the same principle, and doing it in directions in which its application is sometimes more clearly manifested, when he requested reports of membership in local as well as national societies, and in local societies, too, other than those that are purely educational. Certain of our men would never have mentioned such associations at all, nor their own activities inseparably connected with them, had they not been requested to do so. Even as it is, a few have disregarded these subjects. But, taken altogether, the record that has been obtained, revealing, as it does, the wide range of influence exerted by the graduates of one small class of one small College like Williams upon every phase of advancement in all that is wisest and best in the country, is remarkable, and the Secretary trusts that it will be considered worth reading. Perhaps he should add also that, in order to do full justice to the class, he himself has assumed the responsibility of supplementing the reports of several of its members with facts which he knows but which they have been either too modest or too forgetful to mention when preparing their own record. Kindly blame him for every instance in which a classmate seems to have made out too good a case for himself.

In order to lessen the number of pages in this Report, and to do it in accordance with some uniform principle, all purely statistical information in the text that follows—though not infrequently of more importance than

what accompanies it—has been printed in smaller type. The names of recipients of the A. B. degree have been distinguished from others by being printed wholly in large capital letters, and the names of those not living by being followed by a notice of their death printed in italics.

REV. HENRY ANSTICE, JR. 281 4th Ave., New York City.

Born New York City, Oct. 7, 1841; son of Henry Anstice and Mary Saltonstall; fitted for college at N. Y. private schools and Yonkers Collegiate Institute; entered Williams in '58, and graduated in '62. He was on the chess team with Brewster and Snow that won in a match with Amherst at Westfield in July, '60; was orator at an Adelpic Union Ex., on Junior Ex.; Treasurer of the Logian; Treasurer and Vice-President of the Mills Theological Soc.; Chairman of the Class Day Committee; and had the Astronomical Oration at Commencement; a member of Delta Kappa Epsilon and Phi Beta Kappa. He received the A. B. and A. M. in course, and a D. D. in '75 from the University of Rochester.

Studied at Andover Theological Seminary, '62, '63; at Philadelphia Divinity School, '63-'65; ordained July 2, 1865. Rector, Irvington-on-Hudson, to May, '66; of St. Luke's, Rochester, N. Y., to May, '97; of St. Matthias, Philadelphia, Pa., to Oct., 1903. Since then has been in Institutional Church work, and Secretary of the General Convention, Protestant Episcopal Church, 281 4th Ave., New York.

He has always been connected with the Protestant Episcopal Church; has been, and still is, a member of the Board of Missions of Domestic and Foreign Missionary Society; Financial Secretary of Clergymen's Retiring Fund Society; Trustee American Church Building Fund Commission; Overseer of Philadelphia Divinity School; President of Board of Trustees of Clifton Springs Sanitarium.

Has published "Annals of St. Luke's Church, Rochester, N. Y.;" and "History of St. George's Church in the City of New York."

A long review clipped by Noble from the *N. Y. Times* says of this latter: "The record of such a church as this is well worth the telling, and the Rev. Dr. Anstice has done his work extremely well. . . . The very moderation of the author adds to the value of his testimony. . . . He has prepared those who read his book to watch with the keenest interest the development of St. George's day by day, under its present administration."

He married Flora Fenner, of Irvington-on-Hudson, May 30, 1866; has had no children.

It is interesting to notice to what extent the subsequent careers of certain men develop along the same lines in which they show proficiency in college. Probably no one in the class was more regular and systematic in what he had to do than Anstice; or exhibited greater interest in the details of subjects, or more fore-

sight in making plans with reference to them. He manifested these traits equally when playing chess, or when acting as treasurer of our societies, or as chairman of our Class Day Committee. Now notice the samples—for one who knows Anstice, will understand that this is about all that he has given us—of the sort of work that he has done for his church. Not that this is the only kind of work that he has done. He could not have stayed 31 years in that large and influential St. Luke's, of Rochester, had he not been an unusually able preacher. He was this, and more. He was an eloquent preacher. The Secretary can testify to this fact, after having heard him. But, in addition to his preaching, he has been exercising the executive gifts that we discovered in him of old. Because of these, as well as of others, some of us recommended him, years ago, for a bishopric. But our advice was not followed. Possibly, he himself demurred. Possibly, because not Episcopalians, we were not treated as if our "persuasions" were the same. However, for those who are not supposed to believe in the three orders of the clergy, Anstice's present employment may seem to be more important than that of a Bishop. Some of us, at least, know enough of him to feel that, whether or not he himself considers it so, he is content; because—to quote in effect his own words at the Reunion—he is in the place where he has been put, and is there doing the common Master's work.

BRIG. GEN. SAMUEL CHAPMAN ARMSTRONG. *Died of paralysis in 1893.*

Born, Mani, Hawaiian Islands, Jan. 30, 1839; son of Rev. Richard Armstrong and Clarissa Chapman; studied at Punahou School or Oahu College; entered Williams, Sept., 1860; graduated with '62. Received the Ethical Oration at Commencement; was a Disputant at an Adelpic Union Ex.; on Committee of Songs at Class Day; President of the 'Technian; Vice-Pres. of the Mills Theo. Soc.; a member of the Class Eating Club and Phi Beta Kappa. He took A. B. and A. M. in course, and received LL. D. from Williams in 1887, and from Harvard in 1889.

Enlisted in '62, and chosen Captain of Company D, N. Y. S. V. His regiment was captured at Harper's Ferry, paroled and sent west, where he made his first acquaintance with the Indians; regiment exchanged, and he came back to Virginia; and, after a little, became Lieut. Col. 9th U. S. colored troops, and thus became acquainted with the negro; passing through a colonelcy, he was transferred to Texas as Brig. Gen. of colored

troops, and experienced hard service in Texas, South Car. and Va.; was mustered out, Dec., '65; and in March, '66, appointed Ass. Commissioner Freedman's Bureau at Fortress Monroe, which position he resigned in the autumn of '67, in order to found the Hampton Institute, for which, by 1874, he had already collected \$370,000.

He wrote at that time to our Class Secretary: "I have been in the traveling show business the last two years—have given over 300 concerts with the Hampton students (ex-slaves) in behalf of this school. This is a rough and terrible fight with difficulties; but I think I'm on top." He lived to see that Institute the largest and best equipped of any in the world of the same general character. The Institute was designed, through a combination of moral, mental and industrial education originated by himself, to fit, primarily, the ex-slave, and, secondarily, the Indian for the duties of American citizenship. So successful were his methods, that his school became the model for many—in fact, for all—schools in our country subsequently established for a similar purpose; while he himself, through his teaching and administrative ability, his character and influence, became, in the opinion of his pupils, as voiced by the foremost of them, Booker Washington,—“a great man—the noblest, rarest human being that it has ever been my privilege to meet.”

He married, Oct. 10, 1869, Emma Walker, who died, Oct., 1878. Her children were: (1) Louise Hopkins Armstrong, b. July 30, 1870; who married, May, 1900, William H. Scoville, and has four children. Anne Beecher, b. May, 1903; Samuel Armstrong, b. Sept., 1905; Louise Hopkins, b. May, 1907; and Roxana Foote, b. March, 1910. (2) Edith H. Armstrong, b. Aug. 30, 1872, married, Sept., 1895, Dr. Winthrop T. Talbot, and has five children. Francis, b. Aug., 1900; Emily, b. Dec., 1901; Samuel Armstrong, b. April, 1903; Agnes, b. Sept., 1904, and Edith, b. Jan., 1906.

Samuel C. Armstrong married, as a second wife, Sept., 1890, Mary Alice Ford, and had two more children: (3) Margaret Marshall Armstrong, b. Oct. 6, 1891; and (4) Samuel William Armstrong, b. March 12, 1893. He is now a student in the United States Naval Academy at Annapolis, Md.

One statement of Armstrong with reference to his indebtedness to Williams College is an answer so complete and satisfactory to a question asked from living graduates for the present Report that it seems appropriate to reprint it, though it has already appeared in the Report not only of 1882 but of 1902: "I am more and more thankful," he wrote to Noble in 1882, "that I went to Williams College at my father's wish, who desired me to be under Dr. Hopkins' teaching. Yale was my preference. For a man's own upbuilding, which is, after all, the great thing, Dr. Hopkins' teaching is the best human help I know. I owe much to him, and feel it more every year." To this the Secretary may add that Armstrong was repeatedly saying, later in life, that one thing that he was trying to do at Hampton was to train those "darkies to think, exactly as Prex. Hopkins had tried to train us."

The chief impression that the General made upon his classmates in college was produced, in the opinion of many of us, by his overflowing vitality,—physical largely, but not in the least lacking in mentality and spirituality. The first time that the Secretary ever heard of him was from Denison, who said, one afternoon, "You must come over and see my new chum." "Who's he?" was asked. "A savage," was the answer, "a genuine savage, fresh from the Sandwich Islands—just caught. You ought to see him knock me down when I try to box with him—but he's intensely interesting." One can well doubt whether any man with less vitality than Armstrong could have literally mesmerized mental and spiritual life into that first invoice of ex-slaves that came to Hampton; or done the same with the merchants of New York and Boston when he went around the country carrying on his over-burdened head and shoulders that ideal institute which he made them all think that they could see. That for which Armstrong's life stands is complete devotion to a high and unselfish ideal, irrespective of any merely self-centered or material consideration. "I'm sorry for Armstrong," said one of our classmates, a few years after the Institute had been started. "I'm very sorry for Armstrong. If he had stayed in the Freedman's Bureau he might have risen to a high government position, but now he's thrown up all his chances and gone down there to teach in a small, insignificant darkey school." This is the way the beginning of his story appeared to one of the shrewdest of our own classmates. How about its end? You can read it in the *Encyclopedia Britannica*, and there, or in some book like it, the story is likely to stay till the end of time. At the request of President Garfield, of Williams, the following was written by Ex-President Carter, as a classmate of Gen. Armstrong, and sent to Oahu College, Honolulu, where the latter began his academic career, for the occasion of the unveiling to his honor of a bas-relief of him in bronze, the work of an English artist, A. Bertram Pegram. It is a replica of one in marble which is at Hampton Institute.

"Born of missionary parents among the people to whose elevation these parents had devoted their lives, the great qualities which were made manifest in his career in the service of his country had their germs in the Sandwich Islands. Oahu College helped to quicken and develop these

germs. Williams College, counting no other name on the long roll of her graduates as more illustrious than his; none as surpassing his in heroic valor in the martial field; none more luminous of spotless honor; none as signifying more heroic and loving devotion to the neglected and down-trodden; none as studying with more statesmanlike sagacity the problems which the emancipation of the slaves made urgent; none as pointing with anything like his keenness of perception and energy of action the only way to the transformation of the feeble instincts of the freedman into the organic powers of citizens—Williams College, supremely honoring him, sends out across the continent and the Pacific waves to Oahu College on this glad day loving greetings and hearty congratulations that Oahu College had her share in the training of this great soldier, missionary, statesman, teacher, and now sets his name in enduring form upon her walls. May this name in both the colleges in all the coming years be the inspiration of many noble youth, and may the great work which he inaugurated yet issue in the hearty co-operation of whites and blacks, North and South; in purifying and ennobling American citizenship; and in making our own beloved country the one land where every man shall have a fair chance, where justice, religion and charity shall unite in all true patriotism and in common service for every struggling race within and without our actual shores."

LIEUT. GEORGE WASHINGTON BACON. *Died at Seattle in 1912.*

Born at Great Barrington, Mass.; entered Williams in 1858; left in Sophomore year on account of the death of his father. He was secretary of the '62 Cricket Club, and a member of Kappa Alpha.

He was in business in New York when the war came on; left New York on April 19, 1861, in Co. C, 7th Regiment, N. Y. V., for Washington; assisted in raising Co. I, 91st N. Y. V., and commissioned in it 1st Lieut.; Aid-de-Camp on staff of Brig. Gen. J. M. Brannan; resigned March, 1863. Reported as in business in South America in 1864; and as on the Corn Exchange in Milwaukee, Wis., in 1874. In that year he was a charter member of Wis. Commandery, Military Order of the Loyal Legion, U. S.; after Nov., 1883, he was in business and resided in Seattle, Wash.

The Class Report of '82 says that he is married, but does not give the name of his wife. As a letter from him, printed in the Report of 1902, makes no mention of wife or children, she is supposed to have died soon without issue.

ROSWELL BOTTUM BACON. *Died at Chicago, Ill., June 17, 1895.*

Born Sept. 28, 1838, at Medina, N. Y.; entered Williams from Medina in 1858, and graduated in '62; had a Faculty appointment on Junior Ex. and an oration at Commencement; member of the Committee of Arrangements for Biennial celebration, and also for Class Day; and gave an

oration at an Adelpic Union Ex.; was a member of the 'Logian, the Class Eating Club and Delta Kappa Epsilon; took A. B. in course.

He studied law with Benedict and Martindale, Rochester, N. Y. He went to Chicago, Ill., in 1866; and reported himself in 1874 as a member of the firm of Lockwood & Bacon (Joseph E. Lockwood, Williams, '61).

He never married.

In college he had always been a good scholar, earnestly desirous of making the most of his opportunities. According to a journal in existence, your Secretary and he shook hands to take part in every 'Logian Debate in the winter term of '62. When he died, he had a wide practice, and had won virtually universal confidence and esteem. Characterizing him in terms which, with slight change perhaps, would have been used by any of his classmates when describing him as he was in college, Judge Tuley, his partner, when he died said, in recalling him, "Mr. Bacon was a modest and generous man of a retiring disposition; a man with a legion of friends and no enemies; a brilliant speaker and a lawyer of more than usual ability, who is sincerely mourned by those who have come to know and appreciate him.

CAPT. JOSEPH F. BAKER. *Died July 2, 1876.*

He entered the class from Alton, Ill., in our Junior year, and was a member of the Assn. of Muscle and of Delta Psi. He left before the end of the year, and became, first, a Lieutenant and then a Captain in the U. S. Marine Corps. He was on the "Cumberland" when she sank, and died while on service at Pensacola, Florida. He never married.

WILLIAM WILBERFORCE BALL. *Died June 23, 1867.*

Born Jan. 20, 1842, in New York; son of Dr. A. S. Ball, a physician; prepared for college at Phillips Ac., Andover, Class of '58; entered Yale, and took its first Freshman Prize for Speaking; came to Williams near the end of Freshman year. Won a Prize as Sophomore Rhetorical Moonlighter. Treasurer of the Assn. of Muscle, also of the Gymnasium; member of the Mendelssohn Society; President and Conductor of the Williams Instrumental and Glee Club; Leader of a College Quartette, and member of the Art Assn.; Thalian Assn.; 'Technian; Class Eating Club, and Chi Psi; was a member of the Class Day Committee on Songs, and took A. B. in course.

After graduating he seems to have been doubtful whether to study law or medicine; and to have tried a little of both. Then he enlisted in the 25th N. Y. Cav., U. S. V.; and, after two years, died from disease contracted in the service.

He never married.

In a letter to Mills in 1868, Armstrong says that "Billy" passed "some of his last months with Schaufler, Hopkins, Denison and myself in this beautiful shore of Hampton Roads . . . a braver, truer, more generous man never lived." In the language which I have heard from his lips hundreds of times, "So say we all of us." This would be said even by those who were not like the Secretary thrown with him constantly in glee clubs, quartettes, rehearsals, serenadings, and public places, in an endeavor to follow along with an acceptable second fiddle behind his wonderfully sweet tenor; in other words, in an endeavor, with a little more persistence, to do what everybody else who could sing was trying to do at our class meetings. The last time that your Secretary saw "Billy" was in 1865. He was hailed one night about eleven o'clock on Broadway, New York, near Madison Square; and looking around, saw Billy with Schaufler, of '65; Delano, of '66, and others who had entered Williams after 1862. All wanted him to go serenading with them. Of course, he was only too glad to accommodate them. Among other places the crowd stopped in front of the houses of Rev. Dr. William Adams and William E. Dodge. At the latter place they were invited into the parlor. Of course, when there, they were asked for college songs; and it was only natural, perhaps that Billy, filled with thoughts of old experiences, should forget from one song to expurgate a verse that had a particularly objectionable ending. The moment that he struck into this verse, the Secretary's mind, as if cracked open by an electric shock, had evolved a word that would bring the rhyme needed, and yet make it end with an entirely different tale. So he leaned over to "Billy" and whispered "Drag, and let me lead!" Then, apparently, getting a little ahead of time, he yelled out the only words that could be heard clearly; and the party were saved from being dismissed from the house before any one had passed the cake and lemonade. This story is told because it illustrates Billy's character. One who knew him would be certain that he would take such a suggestion, either because his mind would be quick enough to recognize the reason for it, or else because his spirit would be sympathetic enough to feel that, in the circumstance, there was a reason, and a good one. From the day that he

was the star actor in our Greek play at Andover to our last college chorus, although for months at a time sitting next to him at the Eating Club, the Secretary can remember no occasion in which there was the least dispute—yet in those days one of the two, at least, was very peppery. Poor Billy! It is hard to believe that he has been dead for forty-five years! It is impossible to believe that he can be living anywhere and not be singing!

GEORGE FRANKLIN BEMIS. *Died March 26, 1900.*

Born at Shrewsbury, Mass., Aug. 12, 1838; son of Cyrus Bemis and Elizabeth Taggard; prepared for college at Phillips Ac., Andover; entered Williams in 1858; graduated in '62; was a 'Technian, and took an A. B. in course.

After graduation, assisted in the U. S. General Hospital, Washington; appointed Ass. Paymaster U. S. N. in '63, and, after serving two years in Mississippi squadron, resigned and went into business. After two years more he re-entered the U. S. N. service; then, after a year or two, resigned again; and again went into business. This he pursued in various ways, sometimes as a travelling salesman and sometimes as a merchant in various localities, to the end of his life. He was at the class dinner in 1897, I believe, though it may have been in 1892; but had grown so portly that few of us would have recognized him if met elsewhere, and he was evidently not in the best of health. Indeed, it was quite sad to hear him intimate that he did not expect to meet us again.

He was twice married; first, in Oct., 1863, to Ellen M. Phipps, who died Feb., 1887; and second, to Mrs. Julia Parder. By his first wife he had one daughter, Florence Gould Bemis, who married Joshua Goodwin. She is living at 157 Lamartine St., Jamaica Plain, Mass., and has had four children,—one said to be the first grandchild of the class,—Pearl Elizabeth, Millicent Irene, Theodore Allen and Lorimer Earle. G. F. Bemis had no children by his second wife. His last residence was Oxford, Mass.

REV. WILLIAM PARMENTER BENNETT. *Died suddenly
March 8, 1896.*

Born at Groton, Mass., Nov. 6, 1836; son of Josiah Kendall Bennett and Lucinda Nutting; prepared for college at Lawrence Academy and Phillips Ac., Exeter; entered Williams as a Sophomore in Sept., 1859; graduated with '62; was on Junior Ex. and took an Honorary Oration on Commencement; was a member of the Mills Theological, the 'Logian, the Delta Upsilon Society and Phi Beta Kappa; received A. B. with the class.

After graduating, he taught in public schools in Abington and Millbury, Mass., 1862-'65; founded, and taught in, Bradford Academy, Bradford, Iowa, 1865-'70; ordained Cong'l minister, Mason City, Iowa, 1870; pastor there, '70-'74; studied in Andover Theo. Sem., '74-'75; pastor Lyndon and

Lyndonville, Vt., '75-'80; pastor Ames, Iowa, seat of Iowa Agr. College, '80-'84; pastor Crete, Neb., seat of Doane College, '84-'96.

A Congregationalist, always busy in association, Sunday School convention and similar work. A Republican in politics, devoted to temperance reform, took a prominent part in campaigns in Iowa and Neb. for adoption of Prohibition amendments. Trustee and member of Executive Committee of Doane College, 1885-1896. "For many years," writes his son, Prof. J. N. Bennett, of Doane College. he was "a school teacher, and he carried many of the methods of the school room into his pastorate. He was always a teaching preacher. During all of my recollection of him . . . he had from one to three young people of the community that he was coaching for college, or for some special purpose, and all done for the love of the work and the young people. I doubt if he ever received a dollar for this work. I was nearly thirty years of age when he died, and was away from home in school work in another part of the state, so that I could see his influence from the outside, and I know he had a large place in this state."

He published numberless signed articles in local papers, dealing thoroughly with the many sides of the liquor question; also many articles in state and national denominational papers on subjects of Cong'l polity.

He married Aug. 4, 1864, Harriet Irene Blodgett. She died May 22, 1912. Their children were: (1) Irene, died in infancy; (2) John Newton Bennett, b. Sept. 5, 1867; valedictorian of his class at Doane and Prof. of Mathematics there since 1899. He, in 1896, married Florence Whipple, and has two sons, William Whipple, b. Aug. 13, 1897, and Charles Hubert, b. June 22, 1902. (3) May Belle Bennett, b. Mar. 25, 1870; married in 1897 Samuel Avery, Chancellor Univ. of Neb. (4) Joseph Hayden Bennett, b. Jan. 13, '73, Cong'l Minister; d. Mar. 17, 1908; mar., 1904, Matilda Knapp, and had two sons.—Joseph Knapp and George Williams. (5) Elizabeth Maria Bennett, b. Nov. 16, 1876; d. Aug. 31, 1893. (6) Anna Blodgett Bennett, b. April 28, 1879, married Joseph Elbert Taylor, Prof. History, Doane College, since 1909, has three children, Paul, Philip, Ruth. (7) Paul Kendall Bennett, b. Feb. 1, 1883. Dairyman, Crete, Neb., married Susan Hogue.

Prof. J. N. Bennett says: "I have many times heard my father give President Hopkins credit for being the greatest influence that ever touched his life from his college days. He spoke with affection of several others of his faculty and his classmates."

Prof. Bennett hardly needed to tell us that his father had the qualities of a teacher. Notice his success in training his own children for the intellectual life. Three facts seem particularly noticeable in his career,—first, his patience as shown in his waiting, at least twelve years before, owing, probably, to the state of his finances, he could carry out his purpose of studying at a

Theological Seminary; second, his practicality, as shown in his engaging in teaching, studying in private, and learning through actual experience by becoming, though not fully prepared, the pastor of a church; and third, his perseverance, as shown in his carrying out his original purpose and going to the Andover Seminary, though almost in middle life. These qualities are worth mentioning because they seem to reveal a maturing of the same traits that distinguished him in college. No man grew upon the recognition of the class so gradually and yet so surely as he did. Not until he had taken his Honorary Oration at Commencement did some of us know how near the top he actually was. What had brought him there, too, was something better than mere mental ability, though he had plenty of that. It was character,—the same sort of patience, practicality and persistence that subsequently led to his long pastorate in Crete, with the cumulative influence in the community which all accounts agree in ascribing to it.

DR. JAMES BIGELOW. *Died in Brooklyn Oct., 1871.*

Born in New York City, Feb. 25, 1840; entered Williams in 1858 from New York City; graduated in '62; was a Librarian and Vice-President of Technian, and a member of the Ass'n of Muscle, Lyceum of Nat. Hist., and of Sigma Phi. He took A. B. and A. M. in course, and M. D. from the Bellevue Hospital Medical College in 1865.

After graduating from college he spent six months as Ass. Surgeon in an army hospital, and became Prosector to the Chair of Surgery in the Medical College at Brunswick, Me. He went to New York to complete his studies, and began practicing medicine in Brooklyn.

He married, June 23, 1869, Minnie, dau. of Peter Duryea, of Brooklyn, and had one daughter.

Bigelow was one of those men born for the profession which they are to enter. His interests were so centered in chemistry and branches allied to medicine that he, apparently, cared deeply for nothing else. Everybody recognized his ability in almost all directions; and some rather wondered that he did not exert himself more to manifest it in some of these. He would undoubtedly have made a prominent physician. As it was he left a reputation remarkable for one so young. As Noble says, in college he was "one of us from first to last." Some of us can see him yet, playing the fife to Charlie Clarke's drum, as, after our Freshman Moon-

light Treat, the class marched about the town serenading the President and Professors.

SAMUEL PHILLIPS BLAGDEN. *Died May 1, 1906.*

Born in Boston, Mass., Oct. 3, 1840; son of Dr. George Washington Blagden, pastor of the Old South Cong'l Ch. of Boston, and Miriam Phillips, sister of Wendell Phillips; prepared for college at the Boston Latin School; entered Williams in 1858, and graduated with '62. In college he was on the Prize Rhetorical, Moonlight, Ex. for Junior year; one of the Marshals, assisting Stewart at the Freshman Wake; on the Base Ball Team that played twice with Amherst; Lieut. of the Class Company that was formed at the opening of the war; Marshal with Tom Parker on Class Day; Captain of the Ass'n of Muscle; President of the 'Technian; a member of the Lyceum of Nat. Hist.; the Thalian Ass'n, the Class Eating Club and Chi Psi. He took A. B. and A. M. in course.

After graduating he started in the tea brokerage business in Boston; and, in a little time, had charge of that branch in the largest merchandise brokerage house in the city. From 1865 he was in the insurance business in New York City. He went there to be associated in the management, for the U. S., of the North Brit. and Mercantile Fire and Life Ins. Co., of London and Edinburgh.

He was a member of Grace church, New York; of the Republican party; of the St. Nicholas and the St. George's Soc. of New York; of the Union, Knickerbocker, University, Racquet, Down Town and Seannahaka Yacht Clubs of New York, and of the Somerset Club of Boston.

He married, in June, 1867, Annie Cristine White, sister of our classmate, "Charlie" White. She died in May, 1873. Later, Nov. 11, 1879, he married Julia Goodman Clark. His children are—by his first wife—(1) Samuel Phillips Blagden, Jr., a man of exceptional culture who calls himself a farmer, and resides, unmarried, in Williamstown, Mass. The children of the second wife are—(2) Crawford Blagden, married, Oct. 7, 1911, Mary Hopkins, dau. of our classmate, Archie Hopkins. She died Aug. 13, 1912, leaving a son, Crawford Blagden, Jr. Crawford Blagden is in the banking business in New York City. (3) Wendell Phillips Blagden, married Sept., 1911, Louise Burton. They have a daughter, Louise Burton. W. P. Blagden is an architect in New York City. (4) Arthur Campbell Blagden, married June, 1908, Lydia Mason Jones, and has two children.—Cornelia Waldo and Margaret Wendell. A. C. Blagden is a lawyer in New York City. (5) Francis Meredith Blagden is in the real estate business in New York City. (6) Margaret Wendell Blagden. I believe that all Sam's boys have graduated at Harvard.

In his speech recalling our classmate at the Reunion of 1912, Admiral Stewart said, among other things, "Sam. Blagden was the dearest friend I ever had. We all loved him. Very pleas-

antly do we remember his cheery manner, his generous disposition, his warm interest in the college and the class. How fond he was of claiming the privilege, as Class Marshal, of entertaining us at our reunions! Often have we been his guests. His memory is very dear to us all. With deep affection we think of him to-night." Carter, in a writing prepared for an obituary alumni notice, but only partly used, speaks as follows: "Though he was of aristocratic birth, his friendliness knew no distinctions but those of true worth, and his admiration for manly acts of scantily privileged and even rough fellow-students often found enthusiastic expression. He was, in countenance and person at his graduation, the incarnation of manly beauty, endowed with a happy temperament, an accurate judgment, a ready wit, and an altogether attractive personality. He was too generous, and gave the college, during the administration of his classmate, Carter, far more than his resources would seem to most to justify. . . . In the latter years of his life, he met disappointment, and had serious trouble with his eyes, but his superb cheerfulness imparted courage and hope to his friends in their struggles even when he needed and deserved their sympathy and inspiration far more than they needed his.

JOSEPH ALBERT BLAKE. *Died July 27, 1882.*

Born at Swanton, Vt., March 1, 1840; son of Joseph and Minerva (Green) Blake; prepared for college at Thetford Ac., Vt.. Class of '58; entered Williams Sept., '58; graduated with '62. In college was on Junior Ex., and had an Oration at Commencement; was a Toast Orator at the Sophomore Biennial Banquet; a member of Lyceum of Nat. Hist., Mills Theo., 'Logian and Delta Upsilon Societies. Took A. B. and A. M. in course.

Studied law in Cleveland Law School; admitted to the bar in '64; health preventing him from practice, became editor in '66 of "Oil News and Mining Journal," Pittsburgh, Pa.; in '67 of St. Louis Tribune; then, going to Colorado for health, became correspondent of N. Y. Times and edited and published a "Handbook and Business Directory of Colorado," an annual "highly commended," according to our Class Report of 1874.

He belonged to the Central Presbyterian church of Denver, where he was influential and active, and a liberal giver. He voted with the Republican Party; but was essentially a domestic man who did not care for outside societies, clubs, etc.

He married at Swanton, Vt., June 21, 1865, Anna L. Stoddard, who died Feb. 3, 1908. Children,—(1) Carrie, b. March 16, 1866; d. June 25,

1866. (2) Anna, b. April 26, 1867; d. June 8, 1890. (3) Milton Elisha Blake, attorney, 52 S. Pearl St., Denver, Col., who married Flora Matilda Richards, Jan. 30, 1902, and has one child, Milton Jasper, b. Nov. 27, 1905. (4) Joseph Albert Blake, Jr., b. Jan. 25, 1874, an accountant at 1508 Curtis St., Denver, who married, Oct. 29, 1907, Billy Mason, and has no children. (5) Edna May Blake, b. Aug. 11, 1876, married May 7, 1901, Charles Edwin Roe, of the City Transfer Co., Denver, and has three children,—Richard Stoddard, b. March 7, 1902; Anna Miriam, b. Aug. 20, 1904, and Edward Blake, b. May 24, 1908. (6) Ethel Gertrude Blake, b. Feb. 27, 1879, who married, June 21, 1900, Herbert Richards Walker, of Morey Mercantile Co., Denver, and has two children,—Harold Blake, b. May 7, 1904, and Marion Blake, b. Dec. 4, 1908. (7) Allan Herbert Blake, b. July 5, 1881, is a traveling salesman, and married, Sept. 26, 1906, Pearl Priscilla Toussaint, and has one child,—Alleen Priscilla, b. Oct. 23, 1907.

His son, M. E. Blake, Esq., says that he left his family "the example of a thoroughly good, virtuous and moral life, due in some measure, no doubt, to the training and teaching of his college course." Our Class Report, published in '82, speaks of the "high regard in which he was held in his old home at Swanton, Vt., where memorial services took place in his honor on Aug. 6, 1882."

EDWARD STANLEY BREWSTER. *Died Pittsfield, Mass.,
June 20, 1865.*

Born at Pittsfield, Mass., Dec. 12, 1841; son of O. E. Brewster; in Public School of Pittsfield; entered Williams in 1858; graduated in '62; had an Oration on Junior Ex., and the Mathematical Oration at Commencement; was a Secretary and President of the Lyceum of Nat. Hist.; Vice-President of the Reading Room Assn.; Treasurer and Vice-President of the 'Logian; one of the three who defeated Amherst in the Chess Contest; a member of the Mills Theological, the Delta Upsilon and the Phi Beta Kappa Societies. Took A. B. in course.

After graduating he entered the U. S. War Service, and was first assigned to Stewart's Mansion Hospital, Baltimore; later, to the office of the Depot Quartermaster. During the raid on Baltimore in '64, he had charge of the government documents and stores; lost his health through excessive work in those exciting days and came home to die.

He never married.

Nothing could better illustrate the impossibility of having college marks indicate absolute, or even, relative rank in scholarship than the following, which was brought to the attention of

the Secretary after our graduation. He looked over the marks given to members of our class—it will be recalled, perhaps, that they were never told to us while in college. There he found that four men—Brewster, Mills, Snow and one other—had x as a result of all their mathematical work done up to the end of Sophomore year. The marks had assigned all an equal rank; and yet not one of the others—not one in the class—would have supposed that any one else could or would have a right to rank with Brewster. He belonged to an entirely different and incalculably higher class. He was a mathematical genius. He had, by nature, that power of visualizing computations and combinations which the Montessori system of teaching seems to be trying to develop in children. As most of us will remember, he could play, blindfolded, several games of chess at one time. Had he lived, he would have become certainly a great statistician, more likely—as some of his tendencies seemed to indicate—a great astronomer. It is an insoluble mystery why such a man should have been removed from his fellows before having had even a chance to accomplish any enduring work in the department for which he was so peculiarly fitted.

EDWARD DEXTER BRIGHAM. *Died May 1, 1859.*

He prepared for college at Phillips Ac., Andover, having ranked there the third in his class; entered Williams in 1858; and, at the time of his death, was the first scholar in, at least, the Second Division of the Class of '62; a member of Alpha Delta Phi.

How well the Secretary can recall the evening in our first spring vacation, when Blake brought the news from Ashfield that Brigham, visiting an uncle there, had suddenly caught cold and died of lung fever; and that on the morrow his body was to be taken for burial to Saugers, Mass., where his parents lived. Those of the class who were in town delegated, at a hurriedly called meeting, Hart, Hopkins, Mather and Raymond to take what measures seemed necessary, and try to be present and represent the class at the funeral. These four, joined by Sanders, of '61, a fraternity friend of Brigham, started off at once to cross the Hoosac mountains, intent on reaching Ashfield in time to accompany the remains to Boston. In the pitch dark of the night, losing their way several times, and braving the dogs of

about twenty farm houses where they inquired the way, it took from nine o'clock in the evening to half past four the next morning to get safely to the end of their thirty-three mile drive. But they reached Ashfield in time to leave with the uncle at half past five for a sixteen mile drive to Deerfield, from which they took the train for Boston and beyond it. The funeral occurred the same evening. The combination of sorrow and fatigue that characterized those twenty-five hours made an impression on, at least, some of the participants that has never been forgotten.

REV. JAMES ROBINSON CAMPBELL, JR. *Died Woodstock, Va., May, 1892.*

Born in India in 1838; son of Rev. James Robinson Campbell, for twenty-five years a missionary in India, and his wife, who was a Miss Corcoran. He came from Saharumpoor, India, to an uncle in Philadelphia, to be educated, and entered at Jefferson College, but, before the third term of our Freshman year, *i. e.*, before May, '59, had entered Williams; graduated with '62; was Vice-President of the 'Technian; Secretary of the Adelpic Union; a Phi Kappa Epsilon at Jefferson College, and took A. B. and A. M. in course at Williams.

After graduating, he taught in Kingston Ac., N. Y.; then studied and graduated at Princeton Seminary in '67; '67-'68, taught in N. Y. City Institution for the Deaf and Dumb; '69 ordained pastor Presbyterian Ch., Ridebury, N. Y.; after that was pastor at Westford, N. Y.; Nov., 1873, became pastor at May's Landing, N. J.; after that pastor in Snow Hill and Newark, Md., before going to Woodstock, Va.

He married, April 29, 1868, Miss Mary Sharp, and had one daughter, Jannett Sharp Campbell. His first wife died, and, 1888, he mar. Mrs. Mary E. Timmons, and had by her a second daughter,—Grace, b. in 1889, who, in 1907, married David Nicoll.

Campbell was ordained in the Presbyterian church; but his last charge was of a Christian (Disciples of Christ) church. All his changes seem to have been owing mainly to his own initiative. Perhaps his "barrel" became exhausted. When he left May's Landing, the Presbytery placed on record their "appreciation of his services to that church," and "regret that he had felt constrained to retire from this pastorate, notwithstanding the reluctance of the congregation to acquiesce in his application for dismissal." E. E. Stickley, Esq., of Woodstock, who informed our former Secretary of his death, said, "I have never here known a minister and his wife so generally beloved."

REV. PATRICK LYNET CARDEN. *Died Red Bluff, Cal., 1890.*

Born March 17, 1836, in Ballina, County Mayo, Ireland; son of John (a farmer) and Anne (Lynet) Carden. He entered Williams in '58, and graduated in '62. He was a member of the 'Technian and Mills Theological Societies; carried off the prize on Junior Prize Rhetorical (Moonlight) Ex.; was Vice-President of the 'Technian; a Disputant at one, and Orator at another Adelpic Union Exhibition; and took the A. B. degree in course.

Immediately after graduating he became a Lieutenant in the Company that Armstrong led to the war; was taken prisoner; resigned; studied at the Chicago Theological Seminary of the Northwest; went as a missionary to Siam in '65; returned, owing to his wife's health, in '70; was pastor of Presbyterian church at Manteno, Ill., till '76; then, owing to hæmorrhage of the lungs, took a church at Marysville, Cal., and died at Red Bluff, Cal., in 1890.

Married, Aug. 29, '65, Hannah C., daughter of Dr. Wm. G. Dyas, and Georgiana L. Keating, and granddaughter of Dr. William and Anne (Place) Dyas and of Rev. George and Jane (Little) Keating. Children,—(1 and 2) daughters, Mary Cathlene and Anna Lynet. Both died young. (3) Godfrey Lynet Carden, b. July 25, 1866, in Bangkok, Siam; is a captain in the U. S. Revenue Cutter Service. (4) Henry Blythe Pickens Carden, b. Nov. 9, 1869, in Siam; is a banker. (5) Alice Campbell and (6) Georgiana Caroline are with Mrs. Carden at Marysville, Cal.

While in college, I think that most of us were accustomed to attribute to Carden about all the best traits usually accorded to his countrymen,—from geniality and good sense to natural eloquence, of which he had a large share. To these he added—as proved by his subsequent career—a very manly type of religion that secured for him what it is no exaggeration to term universal esteem and confidence.

EX-PRESIDENT FRANKLIN CARTER. Williamstown, Mass.

Born, Waterbury, Conn., Sept. 30, 1837; son of Preserve Wood Carter and Ruth Wells Holmes; prepared for college at Phillips Ac., Andover, where he took the Valedictory in 1855; entered Yale and was the first scholar in his class, taking the Woolsey Scholarship; left college on account of weak lungs; went into business for a while, then entered Williams, Sept., 1860, and graduated with '62. While in college was a Poet at an Adelpic Union Ex.; one of the five Editors of the *Quarterly*; President of the Art Assn.; President on Class Day; and had the Esthetic Oration at Commencement; a member of the 'Technian and Phi Beta

Kappa Societies. He took A. B. and A. M. in course; Hon. A. M. from Jefferson in '64, and from Yale in '74; Ph. D. from Williams in '77; and LL. D. from Union, 1881; Yale, 1901; Williams, 1904; South Carolina, 1905.

After graduating he studied at Berlin, Germany, '63-'64, as he did later, '72-'73; then was Professor at Williams of French Lang. and Lit., '65-'68; and Lat. Lang. and Lit., '65-'72; of German Lang., Yale, '72-'81; Barclay Jermain Prof. Nat. Theology and President of Williams, 1881-1901; Lecturer on Theism at Williams, 1904-1910.

Member of the Congregational church and Republican Party; Presidential Elector, 1896; Pres. of Clark Inst. for Deaf Mutes since 1896; memb. State Bd. Edu., 1896-1900; Trustee Wms. College; of Phillips Ac., Andover, and of Andover Theo. Sem., of American College, Madura, India; Director Berkshire Industrial Farm, a reform school for boys, "My favorite charity;" corporate member A. B. C. F. M.; President Mass. Home Missionary Society, 1896-1901; Fellow Am. Acad. Arts. and Sciences; A. A. A. S.; Pres. Am. Mod. Lang. Assn.; Am. Philological Soc.; Am. Orient. Soc.; Corr. member Mass. Colonial Soc., Club, University of New York.

Books and Pamphlets:—An edition of Goethe's *Iphigenie auf Tauris*. Holt, 1879; "Life of Mark Hopkins, Boston, 1882; also Addresses, and Articles in magazines and newspapers. Necessary abbreviations in their titles prevent presenting them alphabetically, as arranged when prepared. This list is not complete:—Adams, Charles Kendall, Examination and Education, *Nineteenth Century*, Mar., 1899; Address before New Eng. Soc., N. Y., Dec. 22, 1881; at Commencement, Morristown Acad., N. J., 1880; at Jubilee Anniversary, Rev. D. T. Fiske, Newburyport, Mass., 1897; One Hundredth Anniversary, Andover Theological Seminary, June, 1908; before Ohio Soc. Sons of Rev., Sunday, April 22, 1900, at Cincinnati; at Memorial Service for Rev. T. T. Munger, D. D., at North Adams, Yale Div. Quar., 1910; Two Hundredth Anniversary of Waterbury, Conn., 1891, Joseph Anderson, ed. of Churches of Mattatuck; Bayard Taylor's Posthumous Books, *New Englander*, 1881; Character of Dr. E. S. Bell, Cincinnati, Thomas, 1881; Charles H. Burr, *Gulielmian*, 1912; also of same in *Williams Alumni Review*, 1910; College as distinguished from the University, Inaugural Address as Pres. Williams, 1881, New Haven, Tuttle, Morehouse and Taylor; College and the Home, Independent, 1901; Did Der von Kurenberg compose the present form of the Nibelungslid? *Trans. Am. Philolog. Assn.*, 1877; Ex-Gov. E. D. Morgan, LL. D., memorial at Williams Commencement, 1883; College and the Home, in Message of College to Church, Boston, Pilgrim Press, 1901; Memorial Address on Fred. John Kingsbury, LL. D., before Mattatuck Hist. Soc., Nov. 9, 1910; Gen. Armstrong's Life and Work, Hampton Inst., Jan. 26, 1902, in *Southern Workman*; reprinted in pamphlet, 1911; Growth of Higher Education, N. Y. *Evening Post*, Jan. 12, 1901; Herder and his Influence, *idem*, 1903; Installation of Rev. J. L. R. Trask, Springfield

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tures*, 1885-86, p. 100-124; *Mod. Languages in Higher Education*, *Mod. Lang. Assn. Transactions*, 1886; Truman H. Safford, memorial discourse; Two German Scholars on one of Goethe's Masquerades, *Am. Journal Philo.*, 1880; Williams College, Reports of the President, 1881-1901; Reports to Mass. Bd. Educ. as Pres. of Clark Ins. for Deaf Mutes.

Married, February 24, 1863, Sarah Leavenworth Kingsbury. She died March 25, 1905. Children, (1) Charles Frederick Carter, b. Aug. 10, 1864. As the eldest born of the class present at the re-union in 1865, he received the class cup: lives in Williamstown in summer: has never married. (2) Alice Ruth Carter; married, July 24, 1903, Paul C. Ransom, of Williams, '86, who died Jan., 1907. She is now conducting a very successful school for boys, founded by her husband, with winter sessions at Pine Knot Camp, Cocanut Grove, Fla., and summer sessions in the Adirondack mountains, at Meenahga Lodge, Rainbow Lake, Franklin Co., N. Y. (3) Edward Perkins Carter, b. March 13, 1870, educated at the Groten School, '85-'88; Williams, '89-'91; Penn. Univ. Medical School, '91-'94; Johns Hopkins Hospital, '94-'96, Fellow in Pathology, Johns H. Hosp., '97; since then in Hospital, general practitioner, and Asst. Prof. in Western Reserve Medical School, Cleveland, Ohio; married, Apr., 1900, Sarah B. Sherman; had a daughter, Ruth, born in 1901, and died in 1903; and a son, Edward P., Jr., born in 1903; (4) Franklin Carter, Jr., b. Sept. 25, 1878, graduated from Lawrenceville School in '95, from Yale in 1900, and from Yale Law School in 1903; married, Sept., 1910, Marion P. Gutter-
son. Ex-President Carter married, Feb. 10, 1908, Mrs. Elizabeth Sabin Leake, dau. of Dr. Henry L. Sabin, of Williamstown, Mass. She died March 18, 1910.

The influences in Williams to which his life seems most indebted are "The religious inspirations from Albert Hopkins; the social charm of

Samuel P. Blagden; the intellectual and spiritual companionship of John Denison; and the masterly authority of John Bascom."

Even to those who have not, like Carter's classmates, watched his career, a superficial glance at the list of his positions, activities and doctorates will reveal that he is the man in the class upon whom the world has bestowed the highest honors. Even Armstrong, in his lifetime, did not receive such recognition. The general reasons for these honors, and the essential rightness of them, are too well known to need mention here. But there are two special reasons for them that should make them particularly gratifying to his classmates and the college. These reasons are not well known—not known at all probably—by those unacquainted with the history of education in our country. Yet they are reasons fitted to make a very strong appeal to an alumnus of Williams. They have to do with the work of President Carter, first, in adding to the material equipment of the college, and, second, in introducing electives into the curriculum. The necessity for both, but, especially, in the beginning, for the first, arose from the changes in college methods that took place in the larger and richer institutions of the country during the fifteen years following the war. These changes necessitated an increase in departments and in appliances of all kinds. For them a larger endowment became imperative. But some of the smaller colleges—Williams among the number—had failed to recognize this demand, or to act efficiently in view of it, prior to the financial depression that began in 1872 and ended only in 1880. After the depression began, it was too late to obtain the needed funds. A man as alert as even President Chadbourne could not extract money from those who had none to spare. When, therefore, President Carter came to Williams in 1881, it was almost at the foot of the College procession. Then he started out and persevered in a work that to him was most uncongenial. He told the writer, at the time, that, after reaching the residence of the first man to whom he applied for a large donation, he walked around the square on which the house was situated three times before he could summon courage enough to enter it. The second work that Carter accomplished,—the change in the curriculum,—seems to have required even a greater

victory over his natural inclinations than did the first. Contrary to the prompting of his inherent tastes, and the traditions of his acquired education, he had the practical sense to recognize that it was essential to the reputation and continued popularity of the college for it to yield to the current demand for the substitution of scientific for classical studies—at least sufficiently to keep the methods of the college in line with that which was being done by the introduction of elective courses into other like institutions. This change would have been delayed at Williams except for him. There were arguments on both sides. There always are such arguments; and, as is usual where arguments do not seem to suffice, other methods were adopted,—wounds were given and received. But the wisdom of the President's course—what it did for Williams College—may be indicated sufficiently by the following quoted from the minutes of the Williams Faculty when, several years later, he had resigned from the Presidency:

“In behalf of the faculty of Williams College, we wish to extend to you, and to place on record, the expression of our regret that the state of your health leads you to resign the presidency, and that the pleasant official relations which have existed between us for so many years will thus be severed. We wish also to offer you our congratulations upon the prosperous condition in which you leave the college,—a condition largely due to your energetic administration and to your unfailing loyalty to its best interests. In comparing the state of the college to-day with that of twenty years ago, we find that the invested capital has been nearly quadrupled, and that half a million dollars in addition have been expended in new buildings and real estate; that the number of students has increased by sixty-three per cent., and the number of instructors by one hundred per cent. In consequence of these changes and of the enlargement and enrichment of the courses of study, the opportunities for instruction have been greatly improved, while, at the same time, the standard of scholarship has been gradually raised.

We wish also to express our appreciation of the independence that we have enjoyed in conducting our several departments, and the general harmony which has prevailed between the President and ourselves in matters of college policy. We gladly bear testimony to your scholarly attainments, and to the ability and dignity with which you have represented the college on public occasions both at home and abroad. We earnestly hope that you may be favored with many happy years with your family, in the possession of ample strength for such activities as may be most congenial to you.”

This was signed, in behalf of the Faculty, by Professors Fernald, Hewitt, Spring, Rice, Mears and Clarke.

CHARLES COFFIN CLARKE. *Died in 1874.*

Entered college from Hudson, N. Y., in Sept., 1858; and left in the Sophomore year; was the chaplain, delivering the funeral oration, at Freshman Wake, and a 'Logian.

He was at the Class Meeting in '65, and was then connected with the Quartermaster's Department, U. S. A. Subsequently, he was engaged in editorial work at Hudson or Troy, N. Y.

He married Miss Nellie Faulder, now living in Albany, N. Y.; no children are reported.

As Noble says in one of his reports, "His jollity and good nature were as big as his big body. We all grieved to hear of his early death."

REV. WALTER CONDUCT. *Died Oct. 24, 1888, and was buried at Morristown, N. J.*

He was born at Morristown, N. J., March 21, 1841; son of Silas Byram Conduct and Mary Johnson. On his father's side, through the Byrams, he was related to John Alden; and, on his mother's, through the Balls, with Washington. He studied at Phillips Academy, Andover, where, like Ball, James and Stewart, he appeared at Commencement in the Greek play written in part by your secretary. He entered Williams in '58, and graduated in '62. In college he was a member of the 'Logian and the Mills Theological Societies. Junior year, was orator at the Jackson Supper, at the Adelpic Union Exhibition, and at the Junior Exhibition, and had an oration at Commencement. He took the degrees of A. B. and A. M. in course.

From Sept., '62, to July, '63, was Adjutant's Clerk in Co. I, N. J. Volunteers: '63-'64, taught in the Academy at Morristown, N. J.; '64-'66, studied in Union Theological Seminary; '66-'67, in Princeton Theological Seminary; Sept. 3, 1868, ordained, and made pastor of Calvary Presbyterian Church, Newark, N. J. In '71 he resigned on account of health, and traveled in Europe six months; '73-'75, pastor of Little Falls (N. Y.) Presbyterian Church; '75-'78, of Pres. Church, Jamestown, N. Y.; '78-'80, of Pres. Ch., Port Byron, N. Y.; '80-'82, Pres. Church, Red Wing, Minn.; then followed two years of illness; then, '84 to '88, pastor of Pres. Church in Southampton, N. Y.

He married, June 14, 1870, Adelaid Burnet, of Newark, N. J. She died June 22, 1871. He married, Sept. 3, 1872, Cornelia A. Emes, of Newark, N. J.

He had one child, Walter Halsted Conduct, born June 21, 1871, a graduate of Princeton, of the Class of '93, and a man of high character. He is a partner of his uncle, H. V. Conduct, of Jersey City. W. H. Conduct married, Dec. 30, 1904, Anna Yeaman, of Madison, N. J., and has two

children,—Yeaman Halsted, b. March 12, 1908; and Virginia T., b. June 18, 1912.

Mrs. Walter Condict writes that her husband often spoke with great appreciation of Williams College, but especially of Mark Hopkins, as a great personality and great teacher.

In every place where Condict ministered, he seems to have been almost equally beloved as a pastor and admired as a preacher. A notice that the Secretary once read of a lecture of his delivered in Auburn, N. Y., spoke of it in the very highest terms. In Newark, he formed a Young People's Union, in its aims and efforts a forerunner of the Christian Endeavor. In Jamestown and Southampton, he was a leader in temperance movements. In Red Wing and Southampton, he organized Literary Societies, that still exist, out of which have grown free libraries. His physician, in the latter part of his life, was Dr. H. D. Nicoll, of '63, whom many of us will remember. He told me that Condict was a very great sufferer,—twice had preached until totally blind; and had to be led out of the church. Dr. Nicoll added that he seemed to have about the most lovable Christian character of which he had ever known.

JULIUS H. CONE. Chester, Conn.

He was born at Astoria, N. Y., March 9, 1843, son of Albert S. and Eliza Cone; fitted at Young's Preparatory School, Elizabeth, N. J., entered Williams, May, 1859; graduated in '62. He was a member of the 'Logian and the Mills Theological Societies, Secretary and President of the 'Logian, and had a Commencement Oration. Some of us will remember, too, that he came very near being elected an editor of the *Quarterly*. He took an A. B. and A. M. in course.

His life from '63 to 1908 was spent in teaching, nearly all of the time, mathematics in preparatory schools, from '63 to '64, in Deposit, N. Y.; '64-'72, in Brooklyn, N. Y.; '72-'73, in New York City; '73-1908, in Brooklyn, N. Y. Meantime, he resided from '62-'63 at Fort Hamilton, N. Y.; '63-'64, Deposit, N. Y.; '64-'79, Brooklyn, N. Y.; '79-1907, Brooklyn and Freeport, N. Y.; 1907-1912, and Chester, Conn.; has been a member of the South Reformed and of 12th St. Reformed Churches of Brooklyn; Freeport Presbyterian; and of Trinity and of Claggon Ave. Pres. Churches of Brooklyn; also in Brooklyn an Elder and Superintendent of the Sunday School.

He married, Dec. 26, 1866, Sarah J. Thomas. They have no children.

Those influences in Williams to which he seems most indebted are "The smallness of the college; the personal contact with professors and stu-

dents. The two whom I looked upon then—and do now—as models were President Hopkins, as an example and teacher in Christian character, and Professor Chadbourne, as a model of enthusiasm in imparting instruction. Whatever success I have had in teaching I attribute in large share to the example and inspiration of Professor Chadbourne.”

The testimony given in these concluding words, coming as it does from one of Cone's long and successful experience in teaching, has peculiar value. One could wish that the professor himself were alive to read it. Like Hopkins, who preceded him in the Presidency, and Carter, who followed him, Chadbourne might justly be termed a great teacher. See what is said of him in connection with the record of Raymond. Just here a story may be in place. Dr. C. F. Brackett for over thirty years Professor of Physics or allied subjects at Princeton, told the Secretary once that when he was in the Faculty of Bowdoin College a sudden vacancy in the department of Philosophy made it necessary for them to provide a teacher for that subject. He said that he suggested giving the work to Chadbourne, who happened to be on the ground at that time teaching Chemistry. “But he,” said some one in reply, “has never made a study of Philosophy.” “Perhaps not,” answered Dr. Brackett, “but he'll not teach it to the Seniors six weeks before half the class will think him the best instructor of the subject in the country. Chadbourne took the place,” added the Doctor, “and my prophecy with reference to the result was literally fulfilled. What knowledge of the subject he lacked he made up for by his method of teaching it.”

ROBLEY DUNGLISON COOK. *Died of uramic poisoning, following dropsy, at Glens Falls (N. Y.) Hospital, Feb. 13, 1912.*

Born, March 12, 1840, at Buskirks, N. Y.; son of a physician, Dr. Simeon A. Cook and Nancy Sherman; entered Williams in 1859, Sophomore year, from Troy, N. Y.; graduated in '62; Originator and President of the College Reading Room, especially frequented during the war; Disputant at Adelpic Union Ex.; President of 'Logian; had a Commencement Oration; took A. B. in course.

After graduating he stumped the country “in behalf of enlistments” in U. S. V.; graduated from Albany Law School; practiced law in Albany and Troy; became a writer on law; became editor of Albany Law Journal, and of Thompson and Cook N. Y. Supreme Court Reports. Vols. I-VI;

later resident at Pittstown, Rensselaer Co., N. Y.; and later still, with a cousin—Sherman W. Belding—at Fort Edward, N. Y. He never married.

We remember him as a busy, wide-awake man, particularly alert and sharp in debate. Those who should know about him say that he became an able lawyer; and that, in later life, he was an extremely well read man, and had traveled extensively, both in this country and in Europe.

ABLE CROOK. 113 St. James Pl., Brooklyn, N. Y., with office at 93-9 Nassau St., New York City.

Born, Brooklyn, N. Y., July 6, 1842; son of Samuel Crook and Mary Hanson; prepared for college by private tutors, Levi W. Hart and H. G. Abbey; entered Williams Sept., 1858; graduated with '62; was a member of the 'Logian and had a Commencement Oration; took A. B. and A. M. in course, and received an LL. B., 1864, and LL. M., 1865, from Columbia.

Has been a lawyer, always residing in Brooklyn, with an office in New York City. A Presbyterian, and, generally, a Democrat, but independent, having voted for every Republican President, except when Cleveland and Parker were candidates. Has been a member of the following Societies: Am. Acad. Pol. and Social Sc.; N. Y. State Bar Assn.; Brooklyn Bar Assn.; N. Y. Co. Lawyers' Assn.; Law Institute, N. Y. City; President N. Y. State Inst. for Protection of Fish and Game; President, twenty-five years, of Fountain Gun Club, Brooklyn; Sec'y, ten years, Accomack Club, Va.; Member of the Brooklyn League,—an influential Civic Soc.; Assn. for Protection of the Adirondacks; Old Brooklynites; Williams Col-Alumni Assn., N. Y. City; Winchester Post, G. A. R. Assn. of Brooklyn; President of Brant Lake Assn.; Member of these Social Clubs: Manhattan, Democratic National, of New York City; Brooklyn, of Brooklyn; Larchmont Yacht Club, Winchester Co., N. Y.; and of various Masonic bodies, in Greater New York,—Commonwealth Lodge, Brooklyn Council; Columbian Commandery; Consistory, Scottish Rite, N. Y.; Mecca Ancient Arabic Order Nobles Mystic Shrine, N. Y.—Member of each, holding office of Master of Lodge. In Grand Lodge F. and A. M., has held office as Chairman Com. on Grievances; in Com. on Constitution; to revise Constitution and Code of Procedure; Judge Advocate, '96-7, '10-'11; Chief Commissioner of Appeals, 1912-15; Masonic Veterans, Brooklyn; Brooklyn Masonic Guild; Incorporator, Chairman Ex. Com.; Vice-Pres. and Pres. building and maintaining a temple for Masonic bodies, costing over \$500,000.00 and representing over 20,000 members.

Organized and represented, as legal adviser, about ten mutual insurance companies and in 1881-83, was general counsel for over sixty such,—still a member of several; counsel of Union of Mutual Benefit Societies, drafting the N. Y. law of 1881, and to considerable extent the law of 1883, reg-

ulating assessment insurance, which law has been adopted by many other States; as counsel, represented in the U. S. Supreme Court the Traders' and Travelers' Union, composed of leading jobbers of N. Y.,—to regulate transportation of goods and passengers. Under its auspices were settled the various questions relating to drummers' licenses and interstate regulations.

Books, etc., outside of legal briefs and opinions,—Compilation and Digest of Masonic Law,—adopted by our Grand Lodge; helped edit a Law Journal for about two years.

Married, Oct. 1, 1866, Sophie L. Davis, of N. Y. City; still living. Children: (1) Samuel Crook, b. July 16, 1867, grad. Williams, '90; associated with his father as a N. Y. lawyer; married Mary L. Beekman, and has four children,—Gerard, Catharine, Morgan and Dorothy. (2) Ida Frances Crook, b. '73, and died in '74. (3) Laura Livingston Crook, now married, with no children, living in Brooklyn. (4) William Warren Crook, b. in '78, and died in '81. (5) Bessie Atkinson, married, with one child, William D. Maltbie, Jr. (6) Abel Wentworth Crook, assistant in his father's office.

The influences in Williams to which his life seems most indebted were expressed, he thinks, "when President Mark Hopkins said to our Senior Class: 'College makes men; professions are to make their living.' Marion Crawford echoed this sentiment. The general environment, associations and educational development under the professors of strong mentality and practical ideas of our time were calculated to fit one for the strenuous professional life which I have experienced during my forty-six years of active practice in the State and federal courts."

As will be recognized, Crook has become the most prominent and successful lawyer of the class. To one who, in the old Second Division, sat behind him and watched him every day, for two years, it is interesting to read between the lines of the various undertakings—most of them, too, of a humanitarian character—for which he has stood sponsor, the cumulative results of the same traits of responsibility and reliability that he manifested in college. In the class room, he was always on hand, and always, in a rational degree, to be depended on. When the Professor struck him he was out of any "burnt district," as some of us used to call it. Every subject of his inquiry would receive, at least an intelligent answer, though sometimes given with a consciously instinctive dislike of making any fuss over the knowledge displayed. It was this latter characteristic, together with the immaturity of youth, that kept him, as it did his chum Stoddard, from becoming prominent, as both might have done, in college activities and politics. But the class thought no less of

them for that. We knew that, when they did choose to express themselves, their words and deeds were the results of clear and well balanced judgment.

HENRY B. CROSSETT. Care of F. M. Crossett Co., 156 5th Ave., New York.

Born at Bennington, Vt., Dec. 17, 1836; son of John Crossett and Eliza Thomas; prepared for college at Fort Edward Collegiate Institute and had an oration when graduating at Hudson River Institute; entered Williams in Sept., 1858; graduated with '62; in college was active in connection with Freshman Wake; a disputant from the 'Logian on an Adelpic Union Ex., and had an oration at Commencement. He took the A. B. in course.

After graduating, studied in Eastman's Business College, Poughkeepsie, '62-3; taught in Hockessin (Md.) Quaker School, '63; in excursion business, N. Y., '63-'80; also in brick manufacturing, at Perth Amboy, N. J., '67-'70; real estate, N. Y., '80-'96; building business, Malden, Mass., '96-1910, then retired. Resided in New York, '63-'67; Perth Amboy, N. J., '67-'70; New York, '70-'74; Elizabeth, N. J., '74-'78; New Brunswick, N. J., '78-'80; New York City, '80-'96; Malden, Mass., '96-'10; now in New York, at 2195 Andrews Ave., University Heights. A Presbyterian, Republican and an I. O. O. F.

He married, Sept. 19, 1862, at Marlboro, Mass., Sarah S. Stratton, who died Feb. 23, 1885. Their only child, Frederick Melvin Crossett, was born July 12, 1863. He was the first child born to a graduate of the class, also the first to be graduated from any like institution, receiving B. S. from the N. Y. University, in '84, and M. S. in '87. Of the Alumni Assn. of that University, he was secretary, 1907-9, Vice-Pres., '09-'11, and Pres., '11-'13; was Aide-de-Camp, Gov. Chas. E. Hughes, 1907-9; Batt. Adj. 8th Coast Artillery Corps, 1909, grade of 1st Lieut, detached to Gov. Hughes' Military Staff, 1909; Military Sec. to Gov. Hughes, 1910, with grade of Major and served till the latter became Justice of the U. S. Supreme Court. At 156, 5th Ave., F. M. Crossett has edited and published the 7th Regiment Gazette for ten years, the N. Y. Athletic Club Journal, and the Building Trades Employers' Assn. Bulletin for seven years. He publishes also the Nautical Gazette; and Pediatrics, a monthly devoted to children's diseases. He is also President of the Plymouth Seam Face Granite Co., 30 W. 33d St., New York, and a member of many associations and clubs. He married, June 6, 1889, at Paterson, N. J., Miss Annie H. Kidd, and has two children—Marion H., born, N. Y., Sept. 18, 1896, and Mildred Stratton, born Dec. 4, 1898.

The Secretary has found from experience, both as a student and professor in college, that there are in every class a few who, on account of being essentially what may be termed level headed,

are capable of giving a more correct opinion with reference to men and measures than can be obtained from the collective opinions of almost any half dozen of those surrounding them. Crosssett was one of these men. The career of his son gives indications of his having inherited a similar trait. At any rate, in view of his evident success in life, and the apparently universal esteem in which he is held, the class has every reason to be proud of its "first born."

DR. EDWARD R. CUTLER, Bridgewater, Mass.

Born, Boston, Mass., Jan. 15, 1841; son of Roland and Martha Cutler; prepared for college at Wadsworth Academy, South Sudbury; entered Williams in 1858, and left in 1860; in college was a member of the Delta Upsilon Society.

He studied and received M. D. at the Harvard Medical School; studied also in the General Hospital, Vienna, Austria; was Ass. Surgeon, and, later, Surgeon of 1st Mass. Regt. Heavy Artillery nearly two years; practiced medicine in Hartford, Conn., two years; was abroad three years; practiced medicine in Waltham, Mass., 35 years; retired on account of his health, and since then has been farming in Bridgewater, Mass.

Member of Congregational Church in Sudbury and Waltham; Republican, till recently, now Progressive; on School Board; President Board of Health; member Mass. Medical Soc., and wrote papers on medical subjects, "two, perhaps, worthy of mention," entitled "Physiological Psychology" and "Sectarianism in Medicine."

Married, at South Sudbury, Ap. 26, 1864, Melvina A. Rogers, still living. Children:—(1) George W. Cutler, b. Ap. 2, 1866; farmer in Bridgewater; married, about 1897, Emma H. Babcock, and has three children,—Martha H., Penelope, and Margaret. (2) Howard A. Cutler, b. Sept. 3, 1870, in mercantile business, Chicago, Ill., married about 1900, Edith McKeen, and has three children,—Benjamin, McKeen, and Dorothy. (3) Florence A. Cutler, b. Feb. 20, 1872, died Aug. 16, 1872. (4) Roland R. Cutler, b. Oct. 17, 1874, farmer, South Sudbury, Mass. Married Mary Goodnow in 1908, and has three children,—Isadore, Roland and Richard. (5) Anna M. Cutler, b. Mar. 31, 1876, married Rowland H. Barnes, Civil Engineer, about 1908, and has one child, Edward R.

The Secretary knew that Cutler did not graduate with the class; but has been surprised in looking over the old catalogues not to find the name after Sophomore year. Scarcely one of our number seems to be recalled more distinctly. Possibly his personality impressed itself upon one for a reason that is exemplified in the cases of other "born physicians,"—a reason that may have as much to do with the cures that are wrought by them as have their

medicines. It may explain, to some extent, too, what Roger says in our Class Report of '74. Cutler "has already won a wide reputation for his ability and skill. Few young physicians in Massachusetts have a brighter prospect." We all regret that his health forced him to retire after his 35 years of practice in Waltham; and we wish him many long years more of, at least, comparatively good health and quiet enjoyment.

JOHN BURTON CUYLER. *Died at Palmyra, N. Y., July 29, 1871.*

Born, Palmyra, N. Y., July 22, 1840; son of William H. Cuyler; entered Williams, Sept., 1858; graduated with '62; was on Junior Ex., and had a Commencement Oration; was on Comm. of Arrangements for Biennial and for Class Day; a member of the Assn. of Muscle, Class Eating Club, 'Logian and Chi Psi; took A. B. and A. M. in course.

After graduating, studied law with Hon. Roscoe Conkling, U. S. Senator, at Utica; practiced in Chicago, Ill., four years; developed tuberculosis; spent a year and a half in Colorado; then came to Palmyra to die. He never married.

A man of fine presence, generous impulses, companionable sympathy, scholarly aims, invariable integrity and Christian ideals. All we who knew him best felt that we and the world, too, had lost much when we lost him.

JOHN MASON DAVISON, JR. *Detroit, Mich.*

Born, Albany, N. Y., Dec. 18, 1840; son of John Mason Davison and Sarah Walworth; prepared for college at Canandaigua (N. Y.) Academy; entered Williams, Sept., 1858, and graduated with '62. In college, was a Toast Orator at the Soph. Biennial Banquet, usher on Class Day, a member of the Assn. of Muscle, the Class Eating Club, the 'Technian, and Sigma Phi Societies. He took A. B. with the class.

The first year or so after graduating, he studied law with his uncle, Chas. A. Davison, of New York; later, in '65, went to Detroit, Mich., whence he reported himself in '74, and was for eight years Assistant Cashier of the Second National Bank, the largest in that city; then, owing to overwork, his health gave way, and he returned, about '82, to Saratoga Springs to recuperate. After he recovered, in 1888, he went to Rochester, studying chemistry and mineralogy in the University of Rochester, and was engaged in original chemical work there until 1911. His chemical investigations were directed mainly to the analyses of minerals and, particularly, of meteorites. "This," he says—to quote from the class Report of 1902—"with the teaching of my Sunday School Class has divided my time, and, looking back upon it all, I deem the teaching of

my class the more important work, and the one that gives me the greater satisfaction."

He is a Presbyterian worker in the Sunday School, a Democrat of the Cleveland type; a member of the Mayflower Society, of the Soc. of Colonial Wars; Am. Chemical Soc.; Fellow of the Am. Ass. for the Advancement of Science; Rochester Acad. of Science, at one time first Vice-Pres., afterwards declining nomination for Presidency.

"Among the most important of my published papers are those from the Am. Journal of Science,—“Kamacite, Taenite and Plessite in the Welland Meteoric Iron;” “Wardite, a hydrous basic phosphate of Alumina,”—a new mineral which I named in honor of Prof. H. A. Ward; “Platinum and Iridium in Meteoric Iron,”—the first announcement of the existence of these metals in meteorites; “The Internal Structure of Cliftonite;” also, “A Contribution to the Problem of Coon Butte,” pub. in “Science,” 1911, as well as sundry analyses of meteorites and other minerals published in the Proceedings of the Rochester Ac. of Science.

He married, June 27, 1911, Miss Emma O. Decker, of Evansville, Ind.

The influence of Mark Hopkins is that in Williams College to which his life seems most indebted.

It was a great disappointment for many of us not to meet “Davy” at our last reunion. Not to speak of our curiosity to notice what changes would be wrought in a man’s appearance by years of application to science crowned by one of the highest rewards for successful original work that can be given in our country,—a fellowship—not mere membership—in the American Assn. for the Advancement of Science; many of us wanted to look once more into the face that, for fifty years, has been smiling upon us from some of the most delightful surroundings that we can recall; and his presence was one of the things on which we could have almost “banked.” Now we know why—though bidden not only by our host, but, in spirit, if not in letter, by so many of the rest of us, he was not there—he had married a wife, and could not come. He had gone to Europe. It looks as if, notwithstanding the teaching of Dr. Hopkins, he was thinking that two wrongs can make a right. Why did he not marry before? Why, if he did marry, should he not have shortened his European honeymoon? Did he think that all, or any of his brothers of ’62, had grown so devout as not to be satisfied if allowed to give the bride merely an ordinary unholy greeting? Of course, had he been with us, we might have had our criticism to make. He was always a model in gentlemanly

demeanor. But was it really necessary for him to be so deferential to the other sex as to delay his declaration for forty-nine years? This was a result not promised in his youth! The writer remembers accepting once an invitation from him to go off, with Ball, Fitch and Wells, on what seemed then a rather wild lark,—to serenade some one greatly admired at the Maplewood Female Seminary at Pittsfield. We called there first, and staid till the lights were turned out, and apparently all the girls in the school had also turned out to come down stairs and be very near, if not dear, to us, while conducting us, in total darkness, through a long winding hallway to the front door. We left, but in an hour we returned, and, encouraged by the hands that were clapping from every window, sang no less than ten songs! Then we adjourned to a restaurant; had the usual oyster supper following such labors; and came back to Williamstown, reaching there at 5 in the morning. Fortunately, this day was a holiday, and, through the most of it, we could sleep,—not to say anything about the influence upon our dreams—then or in the future.

REV. JOHN HENRY DENISON. Williamstown, Mass.

Born, at Boston, March 3, 1841; son of John N. and Mary Frances (Dean) Denison; prepared for college at Phillips Ac., Andover; entered Williams '61 in 1857, changed to '62 in 1859; graduated in 1862.

He had an Honorary Oration at Commencement; was one of the five editors of the *Quarterly*, a Debater on an *Adelphic Union Ex.*, and Class Orator on Class Day; was Secretary and Treas. of Wms. Art Assn.; Secretary of Mills Theo. Soc.; a member of Assn. of Muscle, the Class Eating Club, the *Technian*, Alpha Delta Phi and Phi Beta Kappa Societies. Took A. B. and A. M. in course, and received D. D. from Williams in 1884.

Studied at Andover Theo. Seminary, and took a post-graduate course in Theology with Dr. Mark Hopkins. Worked among Freedmen, Hampton, Va., 1866-7; ordained to Congl. Ministry, Jan. 30, 1870; pastor, S. Williamstown, Mass., 1868-71; 1st Ch., New Britain, Conn., 1871-8; Chaplain, Hampton (Va.) Institute, 1879-'80; pastor College Ch., Williamstown, Mass., 1883-9; and Prof. of Divinity, Williams College, 1884-9; Author of the book, "Christ's Idea of the Supernatural," and contributor to the *Atlantic Monthly*, and other periodicals.

Married, April 14, 1869, Caroline, dau. of Mark Hopkins, Pres. of Williams, and has one child,—John Hopkins Denison, who took the valedictory in the Williams Class of '90, became a Congl. minister, and after Assistant Pastorates in Kansas City and New York went, in 1903, to be pastor of

the important central Congl. Ch. of Boston, Mass. An accident, about three years ago, brought on partial paralysis, from which he seems to be recovering. He married in New York, Dec. 31, 1902, Miss Pearl L. Underwood and has two children, Grace, b. Jan. 18, 1905, and John Hopkins, Jr., b. Aug. 18, 1906.

There is a story of a pious dandy who, in order not to put the light of his contrition under a bushel, went into a public place, and, in the language of Scripture, called on the mountains and rocks to fall on him. Just then a mischievous boy threw a rock that hit him. "Good Lord," he cried, "you wouldn't take a man at his word, would you?" In view of our classmate's experience in life, one can imagine—not John himself, but—some attenuated John with a self a good deal lesser in all senses, being tempted to make an exclamation not dissimilar to this. At the end of his class oration, in 1862, after discrediting "the multitude" who are "forever clamoring after a prodigy," he says, in closing, "It will be enough for me, if fifty years hence, whether it be in this world or another, I can lift up my eyes, not proudly but joyfully, and say,—I am a true man at last, and God who is my king is also my friend." Well, we can all acknowledge that if what he conceived has become true of any man among us it has become true of him. But most of us are puzzled to know why the most brilliant man of the class should have been obliged by continuous ill health and other afflictions to hide so much of his light under a bushel; why the quality of such work as was shown in "The Moral Advantage" in our *Quarterly* and, later, in the "General Armstrong"—I think that was the title—in "The Atlantic," as well as in many eloquent sermons, should have been so curtailed in quantity. With all one's thankfulness in view of what has been received, we can't refrain from wishing that there had been more of it.

The only theory that can explain these conditions is the one suggested in that class oration written fifty years ago—unless there be stored somewhere in library drawers results of rich experiences that have not yet been brought to public notice. But, in any case, John's career, in view of its unavoidable drawbacks, furnishes a striking instance of a life developed in strict accordance with the prophetic prognosis of its youth. Some of the rest of us would be better contented to-day had we started out with a better conception of the ultimate aim of one's lifework.

SAMUEL G. W. ELY. *Died Barnstable, Mass., Aug. 26, 1912.*

Born, North Mansfield, Conn., Nov. 17, 1837; son of Rev. William Ely and Harriet Whiting Ely; prepared for college at East Windsor Seminary, Hartford, Conn., and Williston Sem., Easthampton, Mass.; entered Williams, 1858; was with the class, except during Junior year, in which illness prevented his presence, and ultimately prevented his getting an A. B. degree; but he was our Class Prophet on Class Day; a member of 'Logian and Delta Upsilon.

He was, for years, a merchant at Morrison, Ill.; retired, and removed to Oberlin, Ohio, in 1884; and, many years later, to East Orleans, Arlington Heights and Barnstable, Mass. He was a member, from childhood, of the Congregational Church.

He married Frances B. Beach, May 12, 1869. She died in Oberlin in 1905. Children: Mary Clarissa, who died in 1871; and Catherine Beach, a teacher of French and German in Oberlin College, Ohio.

He was always recognized in the class as a man of decided ability and ideality; and had the full sympathy of all of us for the failure of his health which, ultimately, rendered impossible the fulfilment of his literary ambitions.

COL. HORACE BENJAMIN FITCH. *Died in 1888.*

Born, Auburn, N. Y.; son of Abajah Fitch; entered Williams, Sept., 1858; left to go to the war at the end of Junior year; in college was in the Mendelssohn Society; and chairman of the Class Biennial Committee on Songs; also a prominent athlete, especially good at foot ball; from Soph. year on, was a Librarian of the 'Logian, and elected President of the Adelpic Union, which he could not accept because of going to the war; member of the Class Eating Club, 'Thalian Asn. and Alpha Delta Phi.

He went into the army as a private, and "rose, through successive grades, to be Captain, and was brevetted, for special service and valor, as Major, Lieut. Col. and Col.;" '68-'73, a manufacturer of reapers, etc., in Auburn, N. Y.; '73-'77, agent in the reaper business in Bremen and Dresden, Germany; '77-'88, in business in Auburn, N. Y., selling sash, blinds, paints, oils, etc.

Married, Oct. 20, 1868, Mary M. Hills, and had two children,—Jannat Hills, b. Aug. 29, 1870, and Llanah, b. June 24, 1873. They have both died.

Fitch was pre-eminently a "good fellow," with an excess of the hearty, stirring qualities accompanying the vital temperament of which he afforded an almost perfect illustration. Though never taking to music very seriously, or putting his soul into it as did Billy Ball, he had a tenor of exceptionally sweet quality. How your Secretary and he used to sing duets together Freshman

year!—usually ending up with their *chef d' œuvre*, “Larboard Watch, Ahoy!” Fitch was chosen captain of our Class Military Company, formed in May, 1861, after the war broke out. To be at or very near the front, when anything was going on, was characteristic of him. Evidently, the same continued to be true of him after he got into the army.

DR. JOHN GORDON FRAZER. *Died Oct. 4, 1900.*

Born at Haverstraw, N. Y., July 4, 1838. He came into '62, Junior year, from the Class of '61. He was one of those “born physicians,” who, like Bigelow, made “no fuss” about any subject that did not concern the profession in which all his interests were centered. He was a 'Logian, though one would doubt whether he ever did anything more in that society than pay his dues, and a Delta Psi. He took A. B. and A. M. in course, and an M. D. from Bellevue Hosp. Med. Col. in 1865. He never married.

He practiced medicine all the rest of his life as Dr. Gordon Frazer, his office at 323 West 35th St., N. Y. Your Secretary met him several times, and always with pleasure. He invariably had the appearance and bearing of one who had been successful, confirming thus the reports of those who, as his special friends, had had opportunities of knowing something definite with reference to his career.

FRANK FREEMAN. *Died Nov., 1862.*

He was a curly headed lad with a florid complexion and pleasant manners, who came from Brooklyn, N. Y. He was with the class for a few months in Sophomore year, and then developed tuberculosis. A winter in Italy, and another in the West of our own country, failed to cure him. According to Underwood, he took great pleasure in hearing about our Class Day and Commencement, and “his end was pre-eminently peaceful, anticipated with no foreboding by himself, and full of comfort to his friends.”

REV. JOHN ABBOTT FRENCH. *Died Feb. 23, 1909.*

Born, Boscawen, N. H., March 28, 1840; prepared for college at Nashua (N. H.) High School; entered Williams, Sept., 1858; graduated with '62; wrote two songs for Sophomore Biennial Celebration; was on Junior Ex.; appointed on Junior Prize Rhetorical (Moonlight) Ex.; took a Quarterly Essay Prize; Class Poet on Class Day, and had the Historical Oration at Commencement; a member of the Assn. of Muscle, 'Technian,

Kappa Alpha, and Phi Beta Kappa; received A. B. and A. M. in course, and D. D. from Williams in 1891.

After graduating, he studied in Union Theo. Sem.; a year in foreign travel; preached at Flushing, Long Island; ordained, Ap., 1867; pastor of Morristown (N. J.) Presbyterian Church, '68-'77; Chicago (Ill.) Fourth Presbyterian Church, '77-'80. His health failed, and he became pastor of the Congl. Church of Flushing, Long Island, and stayed there till the death of his wife; after which he was in a sanatorium for a year or two, traveled abroad extensively, for which he had abundant financial means, recovered partly; then, after long illness, died.

While in Chicago, he was a Trustee of the Chicago Theo. Sem.

He married in Flushing, L. I., in 1870, Emily Leavitt. They had no children.

"Jack" French in college was almost equally distinguished for a vein of ready wit, and an interesting style of writing. It is no wonder that he should have had two important pastorates, one in Morristown, N. J., and one in Chicago, in each of which he gave complete satisfaction. His failures in health were owing, primarily, to a spinal trouble, latent at times, but which repeatedly brought on a nervous breakdown. It is to the credit of his heart-life that one of these came after the death of his wife; and it is one of the mysteries of Providence that a man so eminently fitted for usefulness should have had his possibilities of activity so unavoidably abridged.

EUGENE TERRY GARDNER.

He was with the class a part of Junior year. After that, he is said to have studied law, and practiced in New York City, being, according to the Class Report of '74, at 99 Nassau St., and, according to that of '82, at 35 Broadway. But he himself had never made a report to any of the Class Secretaries; nor, since 1882, have they been able to find out anything about him.

THEODORE GILMAN. Banker, Box 172, New York City.

Born, Alton, Ill., Jan. 2, 1841; son of Winthrop Sargent Gilman and Abia Swift Lippincott; prepared for college in Prof. Lincoln's private class in Williamstown; entered, Sept., 1858; graduated in '62. In his 1902 Report, Noble suggests that he was "the quiet member of the class." At the same time he did join the 'Logian Soc. and was a Vice-President of the Art Assn., to which latter his tastes would have naturally drawn him, also in Kappa Alpha. He took a Commencement Oration; and A. B. and A. M. in course.

After leaving college he went into what soon became the banking firm of Gilman & Sons, 62 Cedar St., N. Y., and he still continues in the same business.

He has been a teacher in Sunday School over fifty years; a Deacon and Elder in the Presbyterian Ch.; Treasurer and Member of N. Y. Sabbath Comm. for over 20 years; chairman of the Permanent Comm. for Presbyterian Extension, in Yonkers, including all the Presbyterian pastors in the region; Director of St. John's Hospital, Yonkers; President Y. M. C. A.; Member of the Citizens' League, Yonkers; 1st Vice-Pres. of Commission Government Assn. of N. Y. State, representing over 60 cities; Republican in Politics; since 1912, Progressive; Member Fortnightly Club for Study of Anthropology, Yonkers, N. Y.; Gov. N. Y. State Soc. Order of Founders and Patriots of America; Member of Sons of Am. Revolution; Union League Club, New York.

Books:—"Graded Banking System;" "Federal Clearing House." Pamphlets:—"Some Social Aspects of the Revolution;" "Jonas Clark, Leader in Thought in the Revolution;" "Address at Charter Meeting, Yonkers Branch, Sons Am. Rev." Articles, "Aldrich Vreeland Bill," N. A. Review, Aug., 1908; "Banking Reform," Journal Polit. Econ., Univ. Chicago.

He married, Oct. 22, 1863, Elizabeth Drinker Paxton; she died Nov. 19, 1912. Children, (1) Samuel Paxton, b. Nov. 23, 1864; d. March 27, 1876; (2) Winthrop Sargent, b. March 16, 1867; d. Oct. 28, 1870; (3) Frances Paxton, b. Dec. 13, 1870; (4) Theodore, b. Feb. 21, 1873, who married Eleanor Silkman, and has a daughter named Elizabeth Drinker; (5) Edith Lippincott, b. Feb. 21, 1873; d. May 29, 1874; (6) Beverly Hall, b. Aug. 28, 1874; died, Aug. 2, 1875; (7) Helen Ives, b. Feb. 23, 1877; (8) Harold Drinker, b. March 30, 1878; d. Sept. 12, 1886; (9) Robbins, b. March 30, 1878; (10) Elizabeth Bethune, b. June 16, 1881, married Henry H. Law, and has a son, Theodore Gilman Law.

The influences in Williams to which his life seems most indebted are "the interest the college course gave me in philosophic and scientific reading; the religious influence of the college and its prayer meetings; Dr. Mark Hopkins, the greatest man I ever met; and the mental stimulus of the college atmosphere."

So much for Gilman,—perhaps the best example that the class affords of a courteous, kindly, cultured, upright, patriotic, public spirited, Christian gentleman. He has been a busy financier; but has found time to be helpful in non-commercial ways, and to write books and articles which experts in the subjects of which he treats consider to be of exceptional value. Like the rest of us, he has had experiences of losses as well as of gains in both business life and home life; but in certain features of the latter he has been almost ideally fortunate. Of his two

sons, both graduates of Williams, one who is almost an exact reproduction of his father in both appearance and character is with him in business; and the other has charge of important settlement work in New York City, in which he has already obtained a well deserved reputation for powers of observation and initiative. This world would be better than it is if all folks and families were like the Gilmans.

JOHN HOWARD GOODHUE. *Died pro patria, at Haverhill, Mass., Aug. 29, 1864.*

In college he was one of the Two Class Editors of the inter-collegiate University Mag.; a Toast Orator at the Biennial Banquet, Disputant in an Adelpic Union Ex.; and Class Historian for Senior year. His poor "fit" for college prevented his getting an appointment for Junior Ex.; but he mounted up in the last two years, and received the Philosophical Oration at Commencement. He was first Pres. of the Mills Theo. Soc., Mem. of 'Logian, Delta Upsilon, and Phi Beta Kappa; took A. B. with '62.

After graduating, failing to get a captaincy in the army, he went into hospital service, especially among the freedmen; contracted the beginnings of typhoid fever at Beaufort, S. C., and died soon after reaching home. He was never married.

The whole class considered him a man of exceptional promise, one whose penetrating thoughtfulness and persistent will, inspired by disinterested motives striving to become universally helpful, would be certain to carry him far and high.

DR. JOHN FREDERICK SCHILLER GRAY. *Died St. Clair Springs, Mich., Aug. 18, 1881.*

He entered the college from New York City in Sept., 1858, and left it, either at the beginning of the Junior year, or before its summer term. His name is not in the "Gul," issued in May, 1861. He was not prominent in college activities, though a 'Technian, and a member of Sigma Phi.

Either immediately, or a little after, leaving college he went into the army. He was a captain and Assistant Adj. Gen. from May 13, '63, to May 5, '65, and was brevetted Major for services at the capture of Mobile. He studied at the Univ. of Heidelberg, receiving B. Sc. and B. A., also at Paris, at Montpellier, France, and at Columbia, receiving M. D.; then, beginning about '71, he practiced medicine for many years in New York; and after this was at El Cajon, Cal. In '74, Simmons reported him as married, and having several children.

The accounts about him in the Class Reports have been confused, if not contradictory, for the very good reason that he

has never himself answered any of our secretaries' notes or circulars.

DEAN EDWARD HERRICK GRIFFIN. Dean J. H. Univ., Baltimore, Md.

Born at Williamstown, Mass., Nov. 18, 1843; son of Prof. Nathaniel Herrick Griffin and Hannah Bulkley; prepared for college in his father's private school; entered college, Sept., 1858; graduated in '62; was on Junior Exhibition; a disputant at an Adelpic Union Ex.; and had the Metaphysical Oration at Commencement; was first President of the 'Logian, and a member of Kappa Alpha and Phi Beta Kappa. Took A. B. and A. M. in course; and received D. D. from Amherst, 1880, LL. D. from Princeton, 1888, and from Williams in 1905.

Taught in Albany (N. Y.) Academy in '63-'64; Instructor in Math. and Latin at Williams, '64-'65; studied at Princeton Theo. Sem. two years, and at Union Theo. Sem. one year.

Pastor of First Congl. Ch., Burlington, Vt., 1868-1872; at Williams, Professor of Latin, '72-'81; of Rhetoric, '81-'86; of Philosophy, '86-'89; Prof. of the Hist. of Philosophy and Dean of the College Faculty at Johns Hopkins Univ. from 1889.

"Have belonged to many societies of a reformatory, educational and scientific character; but do not think that an enumeration of them would have any particular interest—except, possibly, to illustrate the fact that our country is greatly over-supplied with organizations, a reduction in the number of which would be much to our advantage." The General Catalogue mentions particularly the Am. Psychological and the Am. Philosophical Assn.

"I have published no books, and have printed very little of what I have written. An address delivered when I came to my present position was printed, and a few occasional articles have appeared in the University publications, and elsewhere. I gave a course of lectures at the Auburn Theo. Sem. in 1896, the title of which I do not, at this moment, recall, and another, under the title of 'Modern Philosophy as related to Theological Thought,' at the Bangor Theo. Sem. in 1898; and another, under the title, 'Aspects of Contemporary Philosophy,' at the Princeton Theo. Sem. in 1902. The last named course was printed in the Princeton Theological Review."

Married Rebekah Wheeler, of Burlington, Vt., May 22, 1872. She died May 15, 1906. Children.—(1) Nathaniel Edward Griffin (Ph. D.), born March 5, 1873; educated at Phillips Acad., Andover, Williams, and Johns Hopkins, now Ass. Prof. of English, Princeton Univ. Unmarried. (2) John Wheeler Griffin, born Nov. 24, 1880, educated at Johns Hopkins, and Harvard Law School; married Emily Barton Brune, of Baltimore, Oct. 19, 1907; member of the law firm of Haight, Sandford & Smith, 27 Williams St., New York City; has a son, Barton Brune, b. Aug. 10, 1908.

"The influences in Williams to which I seem chiefly indebted are Mark

Hopkins and John Bascom, and, in a less degree, Professors Perry and Phillips. Later, I came to know Albert Hopkins, but as a student I did not appreciate him. Prof. Chadbourne was with the class only for a single term. I remember with pleasure a half social and half literary association of a few members of the class which met during the winter of our Junior year." (Here are the members, and the first readings of most of them,—Ball from Hood; Denison from Owen Meredith; Griffin from Giles' Cervantes; Hudson from Hawthorne; Murray from Tennyson; Raymond, Talfourd's "Genius and Writings of Wordsworth;" and Spaulding.)

"The 'Logian was profitable to me. I owe much to the Kappa Alpha Society, which had in it a number of men who were valuable friends. Some of the best impressions and most stimulating influences which I can recall came in the course of the long walks which some of us used to take on half holidays."

"Ned's" career shows that our college estimate of him was correct. We can all recall the way in which, whether in private conversation, public debate, or Dr. Hopkins' recitation room, he seemed able to meet with absolute ease any intellectual demand made upon him,—all with a clarity and conciseness of expression, a conservativeness and, now and then, humorousness of view, and a gentleness and a lack of the sort of advocacy that leads to excess and exaggeration, which made the whole performance, at times, quite remarkable. To get results in any degree similar, most of us are obliged to spend half the time at our disposal in erasing or amplifying. He, apparently, completes the whole as a suggestion of a first impulse. As we all know, in 1902, he came within one, as could be said, of being elected President of Williams. But owing to the health of his wife, and his position at Johns Hopkins, not only as an instructor but as virtually president of the undergraduate department, it probably was better for him—in fact, he recognized this by withdrawing from the candidacy—to remain where he was.

REV. CHARLES CLARK HARRIS. *Died in 1886 at Parsons, Kansas.*

Born, Brattleboro, Vt., Oct. 26, 1837; son of Roswell Harris and Matilda Leavitt; prepared for college at West Brattleboro Sem., Vt.; entered Williams in 1858, and was with us about a year, rooming with Nims, and was a member of the Mendelssohn and Delta Kappa Epsilon Societies. He graduated at Middlebury College, studied at Philadelphia Divinity School; ordained Deacon (Episcopal) in '66, and Priest in '67;

Ass. Rector, Christ Church, Phila.; and, in succession, in this order, Rector of Trinity, Bridgewater, Mass.; St. John's, Lawrence, Mass.; St. Michael's, Brattleboro, Vt.; Christ's, Guilford, Vt.; Holy Trinity, Lincoln, Neb.; Holy Trinity, Mitchell, S. Dak.; St. John's Parsons, Kan.; also Chaplain of Senate of Nebraska Legislature; of Neb. State Penitentiary, Lincoln; of Masonic Lodge, at Lincoln; and also at Parsons, Kan. Was a Republican in politics.

Was married, in 1867, to Harriet G. Josselyn. Children: (1) Elizabeth Hervey Harris, who married E. B. Corse; (2) Charles Gilbert Harris; (3) Matilda Warren Harris, who died May 21, 1870; (4) Minnie Howland Harris, who died 1874; (5) Mabel Gertrude Harris, who died 1874; (6) Guy Clarkson Harris; and (7) Carroll Francis, who died 1885.

COL. GEORGE P. HART.

He entered college from Lockport, N. Y., in 1858; and was a member of Delta Kappa Epsilon. Sophomore year he left and went to some other college; this he left the next year and entered the army as 1st Lieut., Battery A, 1st N. Y. Light Artillery; then was Ordnance Officer, 4th Army Corps, on the Staff of Maj. Gen. Keyes; saw hard service; was Ass. Adj. Gen. at Camp Barry, Washington, D. C., and rose to rank of Colonel. After the war, he became a successful stock-broker in New York City; had winter place in Florida, where Col. Hart's "orange groves" became well known; and he was appointed Commissioner from Florida to the Paris Exposition of 1878. Our Class Report of '82 says he married, June 18, 1874, Helen Green Powers, a lady "of great intelligence and culture"; d. June 24, 1881. There was no report of children; nor since that date has the class received any information with reference to himself.

This is much to be regretted. Many of us remember him as an interesting fellow, and more or less intimate with some of our very best men.

REUBEN STEADMAN HAZEN. *Died Williamstown, Oct. 2, 1859.*

He entered college from Canterbury, Conn., 1858, and died in West College after a brief illness near the opening of our Sophomore year. He was a member of the Mills Theo. and Delta Upsilon Societies.

After his death the class passed resolutions mentioning his "commendable faithfulness as a scholar," his "fraternal devotion as a friend" and his "undeviating consistency as a Christian."

COL. ARCHIBALD HOPKINS. Court of Claims, Washington, D. C.

Born, Williamstown, Mass., Feb. 20, 1842; son of Mark Hopkins and Mary Hubbell, and descended from Electa Sergeant, dau. of Abigail Will-

iams (sister of Col. Eph. Williams), and her husband, Col. Mark Hopkins, of the Revolution, Yale, 1755, and brother of Dr. Samuel Hopkins, of Newport, R. I.; prepared for college with Prof. I. N. Lincoln; entered Sept., 1858; graduated in '62; was Marshal at our Biennial parade and Supper; on its Committee of Arrangements; member of Association of Muscle; treasurer of Lyceum of Natural History; Poet for 'Technian at Adelpic Union Ex., and was made Class Secretary at the time of our Class Day elections,—but resigned, a year or two later, on account of being with the army. During the course, he wrote several of our best college songs; was a member of Delta Psi, took A. B. and A. M. in course, and LL. B. at Columbia.

Graduated, after studying law with David Dudley Field also, from Columbia Law School, in 1872. Entered military service, Sept., 1862, as Capt. 37th Mass. Vol., and remained till Lee's surrender; became Maj., Lieut. Col., and Brevet. Col.; commanded a regiment in the last campaign; received two brevets for gallantry in action; after the war was nearly a year with Gen. Armstrong at Hampton, and assisted Gen. Schofield in the reconstruction; came to Washington in '72 as Chief Clerk and Associate Reporter of the U. S. Court of Claims; has been a member of Associated Charities, Chairman Finance Com.; Garfield Hospital, Ex. Com.; Legal Aid Soc., trustee; Washington Humane Soc., Ex. Com.; Geo. Washington Univ., trustee, Vice Chairman of Board and on Ex. Com.; National Soc. of Fine Arts, Ex. Council and Ex. Com.; Am. Acad. of Political and Social Science; Wash. Acad. Sciences; Nat. Geographic Soc.; Am. Economic Assn.; Am. Political Science Assn.; D. of C. Council Nat. Civic Federation; Visitor West Point Mil. Acad.; Sons of Rev., Pres. D. C. Soc.; Loyal Legion, Chancellor; Soc. of Colonial Wars, and Delegate to International Peace Congress; D. of C. Historical Soc.; Washington Cosmos Club, Metropolitan Club, Sec. Chairman Ex. Com.; Alibi Club, Vice-P.; London Authors Club.

Author of "Apostles' Creed," Putnam, 1900, and occasional prose and verse,—some of both the latter of much greater value than his own brief statement would indicate. More than a million copies of his poem on "Free Silver" were distributed in the Presidential campaign of '96; and are said to have had a distinct influence on the campaign.

Married, Nov. 14, 1878, Charlotte Everett Wise, dau. Capt. H. A. Wise, U. S. N., and grandau. Edw. Everett. Children: (1) Charlotte Wise Hopkins, married Oct. 10, 1907, Dr. Henry S. Patterson, Williams, '96, son of Judge Edward Patterson, of New York; (2) Mary Hopkins, married Oct. 7, 1911, Crawford Blagden, son of our classmate. She died Aug. 12, 1912, leaving a son, Crawford Blagden, Jr., (3) Amos Lawrence Hopkins, b. Nov. 13, 1882, who studied at Harvard and is now with Wild & Co., of Boston, Cotton Merchants; (4) Archibald Hopkins, Jr., died Dec. 16, 1889, aged 5 years.

"Arcie" has, perhaps, shown more of certain of his father's judicial qualities than have any of his brothers. Notice the

spheres of influence that he has filled. Aside from these, too, Col. and Mrs. Hopkins, without great wealth or political prominence, have, for thirty years, occupied not only a foremost but what might be termed a commanding position in Washington society. Probably he has known well more eminent men in public and social life than any other graduate of the college. As has been already intimated, he has also exerted much influence as a writer, being the author of many communications and editorials on important questions in several of the most prominent newspapers of the country. Referring to his work in these, Dr. Edward Everett Hale said to the Secretary several years ago, "He is a very able man, very able." It would be difficult to find more valuable testimony.

WILLIAM NORTON HUDSON. *Died Pittsburgh, Pa., a little later than 1882.*

He came from Oberlin, O.—probably from Oberlin College—at the beginning of our Junior year, in 1860, and left in the summer of 1861, graduating at Oberlin in 1862. In Williams he was recognized, almost immediately, as a writer of unusual ability, taking a prize for an essay in the *Quarterly*; being made Junior editor of the *Technian*, and an orator at an *Adelphic Union Ex.* He was prominent also in a '62 Reading Club. He intended, upon graduating, to study law; but becoming temporarily local editor of the "*Cleveland Leader*," he continued in this work for ten years, meantime being twice elected to the Ohio Legislature. Ten years more, he edited the "*Detroit Post and Tribune*," and in 1882 went to Pittsburgh as editor of the "*Commercial Gazette*," where, soon after, he died. He never married.

CAPT. EDWARD RIDGEWAY HUTCHINS, M. D., Gaithersburg, Md.

Born, Concord, N. H., Oct. 24, 1841; son of George and Sarah T. Hutchins; prepared for college at Chandler Scientific School, Hanover, N. H., and in Prof. Lincoln's preparatory class, Williamstown, Mass.; entered Williams 1858, and left in 1860; appointed on *Sophomore Moonlight*, and a member of *Delta Kappa Epsilon*; received A. B. from Williams, 1899; M. D. Jefferson Medical College, Phila., in 1867; studied at Jeff. Med. Col., '65-'67; afterwards at Harvard Med. School.

Enlisted in 1st Mass. inf., 1861, as private; Med. Cadet, May, 1861; Ass. Surgeon, 11th N. H. Reg., Sept., 1862; Ass. Surgeon U. S. A., Dec., 1862; served continuously in army till Dec., 1865; practiced medicine at Philadelphia, '66 to '70; went to Iowa for health; Prof. Chemistry, Iowa

Agricultural Col., '70-'72; Resigned, and Special Agent Interior Department, '72-'74; Secretary of Iowa Senate, one term; Comm. of Labor Statistics, eight years; Secretary Nat. Assn. of Labor Commissioners, three years; Sec. Grant Club, Des Moines; appointed Capt. Commissary U. S. A. by Pres. McKinley, May 25, 1898; Depot Commissioner, Tampa and Manilla; brought from the latter to die; has lived in Des Moines 35 years; homesteaded on 160 acres, summering at Lake Okoboji, Ia., and, later, in Maryland.

Presbyterian; Elder in old Pine St. Church, Philadelphia, also in Iowa. Republican; spoke for Nat. Comm. in twelve States in three Presidential campaigns. President Sons Am. Rev., Iowa, one year; Commander Croker Post, G. A. R., Des Moines, largest in State; on Staff (G. A. R.) Genls. Alger, Noble and five other Nat. Commanders; Member Assn. Spanish War Veterans; first Commander Gen. Lawton Camp. Delivered many lectures and political and temperance speeches; last year published a book of 500 pages on "The War of the Sixties," Neale Publishing Co., N. Y.

Married, Ap. 5, 1867, at Philadelphia, Pa., Mrs. M. C. Smith. Mrs. Smith had one daughter, Mary W., who married, Ap. 16, 1885, W. P. Jaquith. She lives at Jersey City, N. J., and has one son, Frank. My own children are: (1) Sarah T. Hutchins, married, in Des Moines, Ap. 22, 1889, Judge L. B. Callendar, and lives in South Dakota, summering at Lake Okoboji, Ia. She has one dau., Margaret; (2) George Hutchins married, in Des Moines, June 22, 1889, Eunice Davenport, and has three children, Elizabeth, Mary and Russell. George died 1908. (3) Jennie D. Hutchins married in Des Moines, July 3, 1909, Judson C. Welliver; lives at Rockville, M., and has three children, Edward M., Allan D. and Sarah.

The influence in Williams to which he seems most indebted is "the life, so strong, so pure, so generous, of Dr. Mark Hopkins."

"Ned" will be remembered by most of us as an exceptionally attractive speaker. The Secretary once heard an address of his on Temperance. It was well conceived and delivered. Undoubtedly much of his evident political prominence in life has been owing to his gift in this direction.

REV. ROBERT GROSVENOR HUTCHINS. Garrettsville, Ohio.

Born, Ap. 25, 1838; entered Williams, Sept., 1858,—left the Class of '62 at the beginning of Junior year, and took a Senior year with '61. When, in 1859, '62 decided to have a Class Day at the end of its course, "R. G." was chosen Class Historian for Freshman year. His name appears in the General Catalogue as an A. B. of the Class of '61. He received an Hon. A. M. in 1870; and a D. D. from Marietta Col. in 1877.

He graduated from Andover Theo. Sem. in 1864; was pastor of Bedford Ch., Brooklyn, N. Y., several years; went to the First Congl. Ch.,

Columbus, Ohio; and to Plymouth Ch., Minneapolis, Minn. We hear of him also as pastor of the Woodland Ave. Pres. Ch., of Cleveland, Ohio; and, at present, he is at Garrettsville, Ohio. He himself does not seem to care for '62. Three letters written to him have failed to extract any information with reference either to himself or to James, his brother-in-law.

The account of his children, which I copy from a Report of the Class of '61, will interest us, because they are also the children of the sister of our classmate, James. "R. G." married Harriet Palmer James, Nov. 27, 1862; and Mary McWade Pierson, Oct. 22, 1902. His children are: (1) Alice Grosvenor Hutchins, b. Nov. 21, 1863; deceased. (2) Fannie Collins Hutchins, b. Oct. 19, 1866, a physician in Cleveland, Ohio; (3) Grace James Hutchins, b. March 18, 1868, deceased; (4) Robert Grosvenor Hutchins, Jr., b. Sept. 28, 1869, Vice-Pres. Nat. Bank of Commerce, New York; (5) William James Hutchins, b. July 5, 1871, second in class at Yale, and Senior DeForest Medalist, eleven years pastor Bedford Pres. Ch., Brooklyn, and now Prof. Homiletics, Oberlin Theo. Sem.; has refused call to Union Theo. Sem.; (6) Francis Sessions Hutchins, b. Dec. 6, 1877, salutatorian at Williams in 1900, and a lawyer, firm of Baldwin & Hutchins, New York; (7) Frederick Thompson Hutchins, b. Aug. 5, 1879, deceased.

REV. WILLIAM ALBERT JAMES. *Died Jan. 13, 1892.*

Born, March 4, 1833, at West Killingly, Conn.; prepared for college at Phillips Ac., Andover, Class of '58; entered Williams Sept., '58, and graduated with '62; was President of the Mills Theo. Society; Vice-Pres. of the Lyceum of Nat. Hist., and a member of the 'Logian and the Delta Upsilon Societies; took A. B. and graduated from Union Theol. Sem. in 1865.

Studied at Union Theo. Sem., '63-'65; ordained pastor, Congl. Ch., at Chelsea, Vt., '67; preached there, '67-'70; at North Woodstock, Conn., '70-'75; at Marysville, Ohio, '75-'78; at Marshall, Mich., '78-'80. His health failed, but he supplied at different places for many years, with headquarters at Minneapolis, Minn., near R. G. Hutchins, his brother-in-law. About 1890 he went to Pasadena, Cal., where he died.

He married, at Chelsea, Vt., in 1869, as he wrote to the Class Report of that year, "one of my recent converts." They had one son, Albert, born in 1870, who died in 1881 or 1882.

To some extent, perhaps because of his age, no man in the class appeared to be quite as serious minded as did James; but he had none of the bigotry and lack of charity for those whose natures occasionally tempted them into inconsistency that, in those days, were too often associated with a Puritanic attitude and manner. We all liked him for his gentleness and gentlemanliness, even those who could not fail, occasionally, to feel that the very pres-

ence of one so faithful to every obligation and so trustworthy on every occasion was, more or less, of a rebuke to many of their own constitutional tendencies.

DR. HENRY DEWITT JOY. *Died April 14, 1907.*

Born, New York City, June 12, 1841; son of Joseph Franklin Joy and Anna Maria Conrad; prepared at Smith's Private School; entered college, Sept., 1859, as a Freshman in the Class of '63. His third year, according to the Catalogue, he took, as a Senior, with '62; then, for some reason, he seems to have taken his omitted Junior year, or part of it, with '64, and received his B. A. with '63 when they graduated. He was a 'Technian and a Delta Psi and received an A. M. in 1889; and M. D. from Columbia in '66.

He studied medicine in the College of Physicians and Surgeons, New York; practiced there for many years, was an Inspector of its Board of Health, and, later, lived at New Brighton on Staten Island.

He married, June 14, 1876, Abbie Thorpe. One son survives him.

A letter from his family, since his death, refers me, for further items, to the "Williams College, Class of '63, Book."

ALLEN N. LEET, JR. *Died in 1883.*

He was in the class part of our Sophomore, and most, if not all, of our Junior year. In college, he was one of our best musicians, being first pianist and organist in the Mendelssohn Society, as well as Basso in the Pierian Quintette Club. He also had recognition as a writer, being a candidate, or, at least, discussed as a candidate for the editorship of the Quarterly. He was a member of the 'Technian and Delta Psi Societies.

For many years he was connected—as a writer, in one way or another—with the "New York Tribune." About 1881 he started the "Jersey City Churchman." It is reported that he was married.

REV. EVERETT E. LEWIS. Box 43, Haddam, Conn.

Born, Bristol, Conn., June 14, 1837; son of Gad and Hannah Maria (Linsley) Lewis; prepared for college at East Winsor Hill Acad., ranking second in his class; entered Williams in 1858; graduated in 1862; Curator, and also Secretary, of the Lyceum of Nat. History; Orator on Junior Exhibition; Disputant on an Adelpic Union Ex.; Vice-President of the 'Technian; took Natural History Oration on Commencement; and a Member of Mills Theological Soc., Delta Upsilon and Phi Beta Kappa; took A. B. and A. M. in course.

Studied at Andover Theological Sem. from '64 to '67. Before that, was in the Christian Commission Service in the Army; taught, '62-3, at Red Hook, N. J.; and, '63-4, was principal of a Grammar School, at Bristol, Conn.; 1867-8, was studying and preaching occasionally; '68-'71, Acting

Pastor at Bethel, Vt.; 1871-1913, Pastor at Haddam, Conn.; Ordained and Installed, Jan. 17, 1872.

Has acted with the Republican Party in State and Nat. issues; been a member of the Pastoral Union in connection with Hartford Theological Seminary; of the Congregational Club for many years. A Corporate Member of the A. B. C. F. M., 1899-1909; had care of the town schools for eighteen or twenty years; published an address on the history of the church, and one in the 200 Anniversary Volume.

Married, June 21, 1870, Ellen A. Hurd, who died June 26, 1877, aged 37; had one child, Winifred M. Lewis, now residing at home with him.

The influences at Williams to which his life seems most indebted are "the general impression, first awakened through graduates, and deepened as the years passed, undoubtedly linked to the name of Mark Hopkins, who was then in his prime of influence if not of strength. The college tone and spirit were also very helpful."

Think of being, in this age, for forty years and more, the pastor of a single church! of knowing, guiding and watching the development of those who are now passing into old age, from the time when they were among the youngest in the Sunday School! Few men could have either the restfulness of spirit enabling them to live such a life with contentment to themselves, or the resourcefulness of mind to do it with acceptableness to others. Yet is not the Lewis whom we used to know in college—unless his stalwart, steadfast character has changed—the very one from whom we should anticipate such a record? For a period equal to the lifetime of most men he has been suggestive throughout the whole of his part of the Connecticut valley of all that is meant when men speak of lucid exposition, kindly ministration, patient industry and unwaveringly sound judgment.

BENJAMIN FRANK MATHER, JR. Albany, N. Y.

Son of Benj. F. Mather, of Williamstown, Mass. He entered college, Sept., 1858; and was with us till well into Junior year. Then he left, and went into his father's store. He was a member of the 'Technian and Alpha Delta Phi Societies, and was always well liked in the class,—one of our quiet men, not ambitious for prominence in its activities.

He remained in business in Williamstown for about thirty years, meantime interesting himself in village politics, and, for a while, serving in the Mass. State Legislature. About 1900, he moved to Albany, N. Y., and is now in business there. He married, in 1861, Sarah Sherman, and has had one son, Frederick, who was in the Class of '85, at Williams.

REV. ALEXANDER MOSS MERWIN. *Died Feb. 2, 1905.*

Born, Norwalk, Conn., Sept. 3, 1839; son of Timothy and Hannah Merwin; prepared for college at the Burr and Benton Sem., Manchester, Vt.; entered college in Sept., 1858; left '62, at the end of Sophomore year, and, later, entered '63. In college he was Treasurer of the Mills Theological Soc., belonged to the Art. Assn., Lyceum of Nat. Hist., 'Logian and Delta Upsilon Societies. For further information, see statistics of '63. He took A. B. and A. M. in course; and Hon. A. M. from Yale in 1880.

He graduated from Princeton Theo. Sem. in 1866. He was in the service of the U. S. Sanitary, and also of the Christian, Commission, at times, during the war. For nineteen years later, he was a Presbyterian Missionary in Valparaiso, Chili, where, with a congregation of 300 and a membership of 150, he built the first Protestant Church there, together with a home for needy children, costing over \$6,000.00, and published a newspaper. Subsequently, he became Superintendent of Spanish work for the Pres. Board of Home Missions in Southern California, living at Pasadena.

He married, Oct. 3, 1866, Elizabeth Burnham, and had two children, Mary A. Merwin, unmarried, now a missionary to the Mexicans of Southern California; and William B. Merwin, in real estate and insurance in Los Angeles, and living at Pasadena, Cal. The latter married, July 28, 1908, and has one child, Mary Bell.

Merwin blended, with plenty of intellectual ability and moral courage, a remarkably gentle and conciliatory manner and disposition, which those who met him, in later life, found to be still characteristic of him. For further particulars, consult the Reports of '63.

JAMES BETTS METCALF. *Died in New York City, Feb. 1, 1896.*

Born, in New York City, May 13, 1843; son of James Whiting Metcalf and Maria Caroline Betts; entered Williams, Sept., 1858, and graduated with '62. College activities he avoided, being one of the two who, Senior year, were members of neither Literary Society. But his name appears on a Junior year, '62, "Association of Muscle," probably a ball team; and he was on the Mock Schedule Committee in connection with Junior Exhibition, and a member of Kappa Alpha. He took A. B. and A. M. in course, and an LL. B. in Yale in 1864.

He practiced law until 1872 or '73, when he entered Wall St., as partner of the firm of Brayton Ives & Co. The firm name was afterwards changed to J. B. Metcalf & Co., of which he was the senior member, when he died. He resided in New York City.

He was a member of the Conn. Society of the Cincinnati (Treasurer);

Sons of Revolution, (Board of Governors); Soc. of War of 1812; of Colonial Wars; of N. Y. Stock Exchange (Board of Governors); University Club; Riding Club; N. Y. Yacht Club; and Larchmont Yacht Club.

He married Annie Tiffany Cutting, March 31, 1869. She died March 7, 1911. Children:—(1) Mabel, born Nov. 24, 1870, and married Harris Fahnestock, Ap. 16, 1896, and has three children,—Harris, Ruth and Faith. (2) Bryce Metcalf, former architect-student, Mass. Inst. Tech., was born Dec. 10, 1874, and married Suzette T. Hall, on Nov. 2, 1905; has no children.

“Jim” was one of the youngest and handsomest men of our class,—a mere boy, and regarded by most of us as such from the time he entered to the time he graduated. But when he became a post-graduate he showed that he had the right stuff in him. He made his own way, depending little upon outside help, either in his business life or domestic life. The Secretary happened to meet him, a few years before he died, on Wall St., N. Y. He had just moved into a new set of offices; and it evidently gave him pleasure to take an old classmate through them. Both he himself and his really luxurious surroundings indicated prosperity. “I’ll tell you the secret of my life,” he said. “You know, in college, I had no ambition. It’s been the same since I left college; and that’s the thing that has saved me. Amid the speculative temptations of Wall St., I’ve known enough not to reach so far as to risk too much.” I thought this a pretty good diagnosis of his own character, and explanation of his unmistakably creditable and successful career.

DEAN GEORGE FRANKLIN MILLS. 46 Amity St., Amherst, Mass.

Born, South Williamstown, Mass., Aug. 25, 1839; son of Benj. F. Mills and Jane Sophia (Butler) Mills; prepared for college at Williston Seminary. Class '57, ranking as one of the first four; entered Williams in 1857; was in '61 one year, and, Sophomore year, entered '62; graduated with '62. While in college, no man in the class took quite as many of the highest honors in as many of its various activities as he did. In scholarship, he was always so near the top that the difference between him and the leader was practically indistinguishable. He was given the Latin Oration on Junior Ex. and the Latin Salutatory at Commencement. In speaking, he took the first prize in the Class of '61, at the Freshman Prize Rhetorical (Moonlight) Ex. In writing, he was elected Sophomore Historian of '62 for that year, and one of the two editors of the intercollegiate University Quarterly. In executive work, he had, in '61, some sort of a Class

Presidency, so Noble says in his Report of 1902, and, in '62, he was Library Inspector, Treasurer, and First President, Senior year, of the 'Technian. He is a member of the Alpha Delta Phi and Phi Beta Kappa Societies; and took A. B. and A. M. in course. He was also our Class Secretary from 1863 to 1872, though, for some reason, he used to sign himself Secretary *pro tem*.

He says that, after graduating, he was a student "in the school of experience;" teacher in Greylock Institute, South Williamstown, 1862-1881; in Europe, 1881-2; Principal, Greylock Institute, 1882-1890; Professor of Latin and English in Mass. Agricultural College, Amherst, Mass., 1890-1907; also Treasurer of Mass. Ag. Col., 1892-1907; Dean of Ag. Col., 1907 to the present.

He was baptized in the Episcopal Church; in early manhood, joined Congl. Ch. in So. Williamstown; in 1894, confirmed in Grace Ch., Amherst; soon after elected Senior Warden, which position he still holds. In 1860, cast his first vote for Lincoln and Republican candidates for State offices; voted for Cleveland in 1884; but has usually been a Republican; has had no connection with other political parties; nor with "institutions, clubs, societies, local or national." The real reason is because George has never lived in or near large cities, where he would have been drawn into such things in spite of his own wishes; but the reason that he gives is that "My work in the care and teaching of boys, and as Professor in College, has been very exacting, and has claimed and received constant and unremitting attention." My interest in "religious, political, educational or social movements has been that of a private citizen"—except, George, when making very effective stump speeches, one of which the Secretary happens to have heard,—“doing every day's work in a quiet way, and quite out of the way of 'initiative or achievement.' The few pamphlets and addresses produced have been local in character and interest; taken altogether, they are hardly to be dignified as making even one list.”

Was married to Miss Jennie Louisa Hubbell, Ap. 16, 1868. She is still living; and has one child, Franklin Hubbell Mills, b. Jan. 27, 1870; graduated at Williams with high standing in '93; married, Sept. 15, 1905, to Georgiana Wood Adams, who has one child, Mary Mills, b. Jan. 27, 1908. F. H. Mills is in business at 111 Broadway, and resides at 901 Lafayette Ave., New York City.

“The men whom I knew at Williams, I regard as the influence to which my life seems most indebted; of the Faculty, Dr. Hopkins, Prof. Bascom, and Prof. Phillips; of the class, the men whom the College has fitly honored.”

Those acquainted with the students, who, between '62 and '90, came to Williams College from the Greylock Institute, know how excellent were the results of the work that George had done with them, whether judged by its effects upon their scholarship or their character. It is evident, too, from the history of

his connection with the Agricultural College that he has been continuing the same quality of service there. It has to be confessed, however, as he himself intimates in his report, that the life that he has led has not been such as to make him particularly "conspicuous." But the same is true of others in the class; and some of them have had opportunities which in his case have been lacking. Besides this, no one who knows what George's career has been does not respect him more—much more—than he would otherwise, on account of the very choice in life which is chiefly responsible for making the result what it has been. Soon after we graduated, a fire destroyed his father's "Greylock Institute." It was rebuilt with a mortgage, just before the financial depression of 1872-'80; and the family had need of all the assistance that it could get. Once, as I know, and twice, as I have heard, George had an opportunity to take a position in college as "conspicuous" as any then held by any of his classmates. Had he accepted the offer, and, because starting upwards early in life, entered upon a career of exactly the same kind as that of Carter, not one in the class would have classified the result among things "unexpected." But no; George chose the "good part," the "narrow way," because it seemed to him to be clearly "the path of duty." Once, when consulted by a Trustee with reference to the Presidency of a larger institution than Williams, the Secretary directed attention to a brilliant man for the very reason that this man had "denied himself" and "taken up his cross," in a way exactly paralleling George's action. One who gives such advice—to say nothing of suggestions derived from other experiences—is sometimes forced to conclude that "the world" does not always estimate values correctly. It is encouraging to think that we are all getting near a weighing place where the world's estimates are not always considered final.

CAPT. FREDERICK WILLIAM MITCHELL. Office of the
Commissioner, Pension Bureau, Washington, D. C.

Born at Hudson, Columbia Co., N. Y., Oct. 31, 1841; son of Alexander Coffin Mitchell and Cornelia H. (Macy) Mitchell; prepared for college at "Styles," Sussex Co., N. J.; Claverack Acad., Columbia Co., N. Y.; "Swans," Williamstown, Mass.; and Phillips Ac., Andover; entered Williams, Sept., 1858; left, to go to the war, in 1861. In college, was a Mar-

shal's Aid at the Freshman Wake; in Assn. of Muscle; as substitute, played ball with Amherst at Westfield; Chess Umpire when Anstice, Brewster and Snow defeated Amherst; Chairman of the Comm. of Arrangements at the Sophomore Biennial Jubilee; Chairman of the Mock Schedule Comm. burlesquing Junior Ex.; a member of the Class Eating Club; the 'Logian; and the Alpha Delta Phi societies. Received A. B. from Williams in 1905.

He was the first man who left college for the war, the class escorting him to the station. He enlisted, Ap. 23, 1861, as a private in Co. G., N. Y. State Mil.; discharged, Aug., '61; enlisted, Nov. 15, '61, in Co. B, McClelland's Dragoons; was promoted, Jan., '62, to Company Clerk; May, '62, to Corporal; July, '62, to Sergeant; joined Co. I, 12th Ill. Cavalry promoted, Jan., '63, 2d Lieut.; then 1st Lieut., and, March 15, '64, Captain; mustered out, March 17, '65; '65-'67, mining in Cal. and Territories; after that, lumbering in Central Penna.; druggist in Chicago, Ill.; fruit farmer in Benton Harbor, Mich.; travelling agent; and, finally, Clerk in Pension Off., Washington, D. C., since about 1880.

He has always been a Republican; is a member of the G. A. R.; of the Loyal Legion—been in the Council for two years; and of the Mayflower Assn. of D. C. He says that he has written "a few war and other sketches of no special value." The Secretary, however, has found them well written and interesting; and taken care to provide place for them in the Scrap Book of Class Pamphlets, etc., that is to be sent to the College Library.

He married, Ap. 22, 1869, Caroline Cooper Grimwood; and has one child,—Guy Elliott Mitchell, b. Ap. 12, 1870; married, Aug. 22, 1899, Madeline Bloudy, and has two children,—Dorothy Elliott, and Margaret.

The various college activities in which "Fred." was prominent, as well as his promptness in enlisting without waiting even to apply for a commission as some others did, are sufficient of themselves to show why he was one of the most interesting, alert and popular men that it was possible for a class to contain. He was a good scholar, but, like others, inclined to be irregular; and he belonged to a prominent family; but, like others again, he did not find so much money to go around but that he has been obliged in life to work his own way; and if you call at the Pension Bureau in Washington you will find that he has worked his way upward. A few years ago he was ill in a hospital; and, while there, became so impressed with the dearth of things with which to amuse sick children that, since then, he has prepared and distributed among such something like two thousand large pasteboard cards, on each of which he has pasted a number of the most interesting illustrations and pictures that he could any-

where collect. It is characteristic of him to do a kindly thing like this, of which no one else, perhaps, would think. He and his attractive wife live in Washington in winter; and spend their holidays and summers with their son who has a country place near by.

ALBERT MUNROE MOORE.

He was in the class from Sept., 1858, to August, '59, taking the prize on the Freshman Prize Rhetorical (Moonlight) Ex. Afterwards, it was said, that he went to Harvard University, studied law, and practiced at Lowell, Mass., which was his home before entering Williams. He has never paid any attention to any of the requests for information sent him by any of the class Secretaries; nor, so far as can be ascertained, has any man in the class ever heard from him since he left us. He was a 'Logian, and member of Delta Upsilon.

PRESIDENT JOHN HENRY MORLEY. Montevideo, Minn.

Born, Jan. 3, 1840, at Hartford, Conn.; son of Rev. Sardis B. and Anna C. (Treat) Morley; prepared for college at home with his father; entered Williams, 1858; left, '62, Freshman year, and graduated with '63; was on Junior Ex.; Junior year, Prize Rhetorical (Moonlight) Ex.; Historical Oration at Commencement; member of '63 Base Ball Club, 'Technian, Secretary and President; and Phi Beta Kappa. Took A. B. and A. M. in course, and received LL. D. from Williams in 1900.

Graduated from Andover Theo. Sem. in 1866; Pastor Congl. Ch., Magnolia, Iowa, 1866-9; Sioux City, 69-'76; Winona, Minn., '76-'83; Park Ch., St. Paul, '83-'84; Supt. Congl. Miss. Society for Minnesota, '84-1900; Pres. Fargo College, 1900-'06; Pastor, Springfield, Vt., 1906-'09; Turner's Falls, Mass., 1910-1913; Pres. Windom College from 1913.

Connected with Christian Commission 6 mo. during the war; Member of Minn. Congl. Club; Nat. Educational Assn.; Nat. Geog. Soc.; Republican and Independent in Politics; raised the endowment and developed Fargo Acad. to a College; is now endowing and equipping Windom College, Montevideo, Minn.; been Trustee of Coleton Col., Minn., Chicago Theol. Sem., Faro Col., N. D., and now of Windom Col., and chairman of its Endowment Comm.

Has written pamphlets on Relative Place of Amusements; Theological Attitude of Congregationalism; Hist. of First Congl. Ch., Winona, Minn.; Sermon on Laying Corner-Stone of New Church; on Immortality of Soul; Address on Inauguration as Pres. of Fargo Col.; Reports as Supt. of Missions, 1885-'99; Editor and Publisher of monthly "Pilgrim." 1885-'94.

Married Edith Theodosia Johnson, Oct. 12, 1871. Children: (1) Frank Johnson Morley, b. June 5, 1875; grad. Univ. Minn., 1896; a lawyer in Minneapolis, who mar. Florence Leyman Keller, June 5, 1906, and has one child, William Keller, b. Sept. 19, 1909; (2) Edward T. Morley, stock

farmer, Jordan, Minn.; grad. High School and Business College, Minn., who mar., June 26, 1902, Edna Grace Whitcomb, and has one child, Edward Whitcomb, born Ap. 2, 1905; (3) Clara Edith Morley, graduate of Univ. Minn., of 1901, a Phi Beta Kappa, specialized on Hist. and Eng., Lit. Student at Radcliffe, taught in High Schools and at Whetton Col., address, now at Turner's Falls, Mass.

The influence at Williams to which he feels most indebted is the character and teaching of Mark Hopkins.

Morley's record speaks for itself. For further particulars consult the Reports of the Class of '63.

NICHOLAS MURRAY. Johns Hopkins University, Baltimore, Md.

Born in Elizabethtown, N. J., Sept. 6, 1842; son of Rev. Dr. Nicholas and Eliza J. Murray; prepared for college in Elizabethtown; entered Will., Sept., 1858; graduated with '62. In college, where his name is recorded as Nicholas Rhees Murray, he was an editor of the *Quarterly*; had an oration at Commencement; was a President of the 'Technian, a member of the Art Association, Class Eating Club, and Sigma Phi; took an A. B. at Williams, and LL. B., in 1867, at Columbia.

In the war he served as Lt. and Qtr. Mtr. in 131st N. Y. S. V. Later, he was reported to be a lawyer in New York; but went into the Johns Hopkins University at its opening in 1876, where, for years, he has been Chief Librarian, and Director of the University Publications.—To quote from Griffin: "For both positions, but especially for management of the Johns Hopkins Press, which was organized for the issuing of the various publications of the University, his executive ability and his literary judgment and taste qualified him in an unusual degree. His retirement, in 1908, was in consequence of a nervous breakdown, which made release from administrative cares desirable, if not imperative. His colleagues parted from him with deep regret. He was active in the organization of the University Club of Baltimore in 1887." He has never married.

He writes to the Secretary from Florence, Italy, under date of Sept. 16, 1912, "Your note revives the memories of our early essays in literature, which you have since followed with such success. I have read most, if not all, of your books with satisfaction, both with themselves and as a work of a man of '62. You ask as to my precise title. Just now, perhaps, "globe-trotter" is most descriptive. I retired from my active duties at Johns Hopkins four years ago, and, since then, have been abroad almost continuously. I spent some time in the far east; but, just now, am in Italy. The Registrar of the Johns Hopkins always has my address. Thanking you for reviving memories of the good old days, and with best wishes to all the old comrades."

Of the experiences in Williams to which his life seems most indebted he says that "the old classic training, the influence through life of the

ideas of Mark and Albert Hopkins, and the college debating societies now seem to me to have been most potent."

In the letter already quoted from Griffin, the writer speaks of the fund of information and of critical suggestiveness apparently at the disposal of Murray whenever one met him. This is what those of us who knew him well would expect. The Secretary can recall now an essay of his on Dryden that he once read before the class. It seemed, at the time, to manifest more critical ability than any of our classmates up to that period had exhibited. The same trait was in evidence when examining articles contributed to the *Quarterly*. One wonders whether "Nick" can recall a dark, rainy night when, pocketing all the contributions of this sort that could be found, he went with another of the editors—both in search of something particularly bright and agreeable—to see John Denison; and then, constituting themselves a quorum of the *Quarterly* board, dragged the latter down to the "Darkey's," and spent three full hours there, not injuring their eyes by the attention that they gave to the manuscripts, but materially invigorating soul and stomach with the exercise that they gave to their mouths. Oh, those blessed days—and nights—of youth!

HON. AND REV. CHARLES PICKNEY HOLBROOK
NASON. 1714 Chestnut St., Philadelphia, Pa.

Born, Sept. 7, 1842, at Newburyport, Mass.: third child of Rev. Elias Nason (of the Class of '35, Brown University, and a descendant of the Nasons of Ipswich, a clergyman, editor, author and lecturer) and Mira Ann Bigelow of Farmington, Mass.; prepared for college by private tuition and High School (Great Falls), Somersworth, N. H.; entered Williams, Sept., '58, and graduated with '62. While in College, was one of the base ball players in both games with Amherst, *i. e.*, in '59 and '60; a member of the Assn. of Muscle; Flutist and Basso in the Instrumental and Glee Club; on the Song Committee and a Toast Orator at our Soph. Biennial Banquet; in Soph. Prize Rhetorical (Moonlight) Ex.; on Junior Ex.; and had a Commencement Oration. He was a Library Inspector of the 'Technian, and a member of the Class Eating Club and Alpha Delta Phi. He received A. B. and A. M. in course, and a D. D. from Williams in 1899.

After graduating, he was a correspondent, Secretary, Voluntary aide, and Regimental Chaplain in the Army of the Potomac; then, in '64, '65, in the office of the Capitol Extension at Washington; in '66-'70, in the

insurance business in Chicago and Cincinnati; in '70-'73, in Andover Theo. Sem.; '72-'74, acting pastor of the Lafayette St. Pres. Ch., Buffalo, N. Y.; '74-'87, pastor of Central Congl. Ch., Chelsea, Mass.; '87-1901, pastor of the Second Pres. Ch., Germantown, Pa., meantime, from April to Aug., 1889, exchange pastor of American Ch. at Paris, France; 1901-1913 has been U. S. Consul at Grenoble, France; intends to resign, and return to America this year.

He was Chairman of the High School Committee at Chelsea, Mass.; Member of the N. E. Historic Genealogical Soc., Boston; A. B. C. Foreign Missions (life); Penn. Hist. Soc.; N. E. Soc. of Penn.; a founder of Site and Relic Soc. of Germantown, Pa.; Pres. Penn. Alumni Assn. of Williams; on Editorial Comm. Pres. Board of Education; Member of Foreign Students' Committee, at the University of Grenoble; also of various local clubs, University and others, Philadelphia. Has been a public lecturer, and has published various discourses, etc., in pamphlet form.

He married, at Chicago, Ill., Nov. 17, 1870, Helen Augusta Bond, and has had two children,—Agnes Clara Nason, born May 1, 1875; died March 28, 1876; and Harold Bond Nason, born March 5, 1877. The latter ranked high in the Princeton Class of '98, and is a successful musician, for which profession he showed great aptitude when quite young. He resides in Philadelphia; but, after '98, studied for years in Europe,—a fact which, undoubtedly, had much to do with "Charley's" change from the Germantown Church to the Grenoble Consulate. H. B. Nason, throughout his college course, was an organist in large churches in Philadelphia; later, after study in Europe, appeared in concerts in London, Paris, and other places; and is now Director and President of the Leschetizky School of Music, Philadelphia. He married, Ap. 23, 1907, Cornelia Antoinette LaVie, of Brooklyn, N. Y.; no children.

I have had no end of trouble in getting hold of Charlie's record. This seemed all the more troublesome to me because the delay in sending it appeared unaccountable. It did not at all accord with my previous conceptions of his character. Now, in response to four letters of mine, almost a year after he had written and sent his report, I find that it was delayed in this country by what was a pure accident. But at last it has reached me. To tell the truth, I am as much pleased because of its confirming my opinion of what he would do as because of its contributing to the completeness of the Class Report. If he had not made out and sent his record it would have been the first time that I had ever heard of his not doing what was expected of him. It is this characteristic of always attending to his own business, and being interested in business in general, that probably explains why, having reached an age when preachers begin to fear, at least,

that they may be losing their hold on the sympathies of the young, he should have given up his exceptionally successful ministerial work in order to accept an asylum, as it were, in a consulate. Charlie seems to enjoy his life there. He says:

"It is a varied life, that of an American Consul. Many Americans, and, from time to time, Williams men, come to this inviting center as merchants, visitors and students. Ninety American students were at the Grenoble University last year out of over fourteen hundred foreign students of thirty different nationalities. So you see we keep in touch with the student world." In another note to the former Secretary, he speaks thus of the Class Reunion of 1912: "If my physical absence is a source of regret to you and my fellow classmates, it is a thousand times more so to myself. . . . The health of Mrs. Nason, and the leaving her alone after a long sickness, was naturally a first consideration. I wish I could see you each, and call the name, and hear the story of each, and catch the echo of a possible song—for we still sing, some of us perhaps in memory at least; and, if it might be of interest, tell you something of what has befallen your 'Alphabetic Charlie' since we burnt the books and broke ranks and, feeling the days before us, went forth to meet them. . . . I would join with you at this time, and with all who are assembling for the Commencement events, in deep appreciation of what our Alma Mater has been and done for us and all her children, and in the best of wishes for her growing influence and growing power for good to the many who shall yet enter her gates."

FRANKLIN E. NETTLETON. 1536 Washington St., Scranton, Pa.

Born, Volney, Oswego Co., N. Y., Dec. 28, 1838; son of Edward Nettleton and Harriet (Clark) Nettleton; prepared for college at Falley Sem., Fulton, N. Y.; entered Williams, 1858; left, 1859; member of Delta Upsilon.

Shoe Merchant and Insurance Agent, 1860-'67, Fulton, N. Y.; Agent of Providence Life Ins. Co., at Pittsburgh, 1867-'68; Boot and Shoe Merchant, Scranton, 1868-'88; after 1888 resided in Lake Helen, Florida, till 1893; since then, in De Land, Florida.

Member Presbyterian Church, Fulton, N. Y.; Congregational, Lake Helen, Fla.; Presbyterian, First, Second, and Crown Ridge, Scranton, Pa.; Sec'y Oswego S. S. Assn., 1860; Pres. County, and Florida State S. S. Assn. in 1892, etc.; and of U. P. S. C. E., 1893; Sec'y Lackawanna and Wyoming County S. S. Assn., eight years; Director Rollins College, Fla.; Lincoln Memorial College, Cumberland Gap, Tenn.; President Girls' Industrial Home and School, Grace Nettleton Memorial, Cumberland Gap, Tenn.; Organizer and Manager ditto, 1900-1912.

Married, May 1, 1865, at Fulton, N. Y., Marion Francis Smith, whom Noble describes as a beautiful, sweet, earnest, devoted, Christian woman. She died at Scranton, Pa., in 1913; had one child, Grace Marion, born May 16, 1870, at Scranton, and died Feb. 3, 1883.

Nettleton tells me that a tract of his, entitled "The Soul's Cry and the Savior's Answer,"—a series of 36 questions and answers taken from the Bible—"has been translated and printed in Spanish, English, Japanese, Chinese, dialects of India, and been circulated around the world." Anybody who can say this of any of his writings, especially of any distinctly designed to do good work, ought to feel grateful, and he deserves to be thanked, as well as congratuated, by his classmates.

JOHN DENTON NICOLL. *Died Oct. 13, 1863.*

He entered the class Freshman year from New Windsor, N. Y.; but before the end of Sophomore year was obliged to leave on account of ill health. He was a member of the 'Logian Soc., and of Delta Upsilon.

Later, he studied medicine; but, while in Kings County Hospital, contracted typhoid fever and died. He married, May 15, 1861, Helen Irene Lee. She died, Dec. 16, 1871; no children reported.

DR. EDWARD BEECHER NIMS. 40 Harvard St., Springfield, Mass.

Born, Sullivan, N. H., Ap. 20, 1838; son of Seth Nims and Maria Frost; prepared for Col. at Kimball Union Acad., Class of '58; entered Williams, Sept., 1858; graduated with '62. He was appointed on Junior Exhibition, and had a Commencement Oration; was Sec. of the Lyceum of Nat. History, a Member of Mills Theological Society, the Class Eating Club, the 'Logian and Delta Kappa Epsilon. Took A. B. and A. M. in course; and M. D. from Univ. of Vermont in 1864.

Studied in University of Vt., and in College of Physicians and Surgeons, N. Y.; Ass. Surgeon, 1st Vt. Vol. Cavalry, '64-'65; Ass. Physician, Retreat for Insane, Brattleboro, Vt., from Feb. 14, 1866, to Dec. 14, 1868; Ass. Supt. and Physician Northampton (Mass.) State Lunatic Hospital, from Dec. 14, 1868-Oct. 1, 1885; Supt. and Physician in the same, '85 to June 1, '97.

Member Congl. Ch., Sullivan, N. H.; Edwards Congl. Ch., Northampton, Mass.; Park Congl. Ch., Springfield, Mass.; Trustee of Clark School for the Deaf, Northampton, Mass., 1885-1913; Member Vermont Medical Soc.; Mass. Med. Soc.; New England Psychological Soc.; American Medico Psychological Assn.

Married, Sept. 5, 1867, Elizabeth E. De Lano. She died, May 15, 1895; had one child, Edward Earle Nims, b. July 29, 1870; died July 26, 1876.

E. B. Nims married, June 23, 1897, Inez M. Field. She has two children, Helen M. Nims, b. Ap. 24, 1901, and Edith Nims, b. June 2, 1905.

Nims was the tallest and biggest well proportioned man of the class; and his ideals were as tall and his heart as big as himself.

He was always on hand when anything was going on, especially in the way of fun; but never lost the dignity naturally attaching to his proportions. In fact, he occupied a position in the class not wholly dissimilar to that of a pet elephant. When the "Old Uns" started, he was put at the head of the table as the best possible man to be successful, if it became necessary to sit down on anything too uppish. What rest he must have been able to bring to the turbulent inmates of his asylums! Physically as well as mentally, he was fitted to become the expert master in his department of study and practice that all who knew of him acknowledged him to be. There have been times in the years past, when one, at least, of the class has thought of him as just the man with whom, after a few months, he himself might be able to find a settlement! But, alas! Nims has now retired; and the pleasure of contemplating such a future is no longer available.

REV. MASON NOBLE. Inverness, Fla.

Born, New York City, Sept. 12, 1842; son of Rev. Mason Noble, D. D., and Ann Catharine Pleasants, of Harrodsburg, Ky., (descended from William Randolph, gt-grandfather of Thomas Jefferson and John Marshall, and ancestor of R. E. Lee); prepared for college at Rittenhouse Ac., Washington, D. C., and spent Freshman year in Columbian Col., now George Wash. Univ.; entered Williams in Sept., '59, and graduated with '62. He was one of the youngest, but, according to Professor Perry, as stated in a reminiscence of his about graduates, one of the fourteen ablest men in the class. He was Poet at an Adelpic Union Ex., a Vice-President of the 'Logian, a Vice-President of the Lyceum of Nat. History, and a member Columbian Omega Kappa and Enosinian Societies. Took A. B. and A. M. in course, and was given an LL. D. by the Nashville College of Law in 1903. He was our Class Secretary from 1872 to 1912.

After graduating, defective eye-sight prevented him from entering the army; but in '64, he served in the Sanitary Commission, and in '65, as Chaplain at Fort Adams; in '65, graduated from Union Theo. Sem.; took a fourth year in Andover Theo. Sem.; was stated supply in Canaan, Conn., eighteen months, '66-'68, then was called to a pastorate of the neighboring church at Sheffield, Conn., where he stayed from '68 to '81. When ordained there, the opening exercises were by his brother, now Chas. Noble, D. D., Prof. of Eng., Iowa Univ.; sermon by his brother, now Frank Noble, D. D., of Falls Church, Va.; ordaining prayer by his father, Mason Noble, D. D., of Washington, D. C. and the charge by his brother, George P. Noble. Wms., '65, of a Dutch Reformed Church in Brooklyn—all of whom had received degrees from Williams. In '81, partly for health, he went to

Florida; then, for two years, did literary and supply work near Boston; then was Prof. of Theology and of Greek at Talladega, Ala., and Gregory Institute, Wilmington, N. C.; then home missionary in Florida; from '92 to 1908, he was pastor of the Congl. Ch., Lake Helen, Fla.; then resigned; and is now living with a son in Inverness, Fla.

He helped organize the Congl. National Council at Oberlin, in 1871; and has been a member of half its ten triennial sessions three times from Mass., and twice from Fla., a delegate from the latter to International Council at Boston, 1889. In Sheffield, served three years as Superintendent of Schools; three years, President of the South Florida Chautauqua; and twelve years Trustee of Rollins College; Trustee also of the Atlanta Theo. Sem.; although pastor of a church, he was, for ten years successively, President of the Town Council of Lake Helen, and personally re-wrote all the town ordinances and put new things into them. He declined re-election, after ten years' service, and was elected Mayor by a *unanimous* vote. He was also President of the Lake Helen School Trustees.

He married, Sept. 12, 1867; Mary E. Adam; children, (1) (George) Adam Noble, born June 23, 1868, was in Rittenhouse Acad., Washington, and Oberlin Col. for a while, then in the Spanish war, and is now Electrical Supt. and Gen'l Eng'r Southern Phosphate Development Co.; unmarried. (2) Katharine Pleasant Noble, b. Feb. 2, 1870; studied at Robbins Sc., Norfolk, Conn.; Nat. Normal Univ., Ohio, and is with the Berkshire Power Co., Canaan, Conn.; unmarried. (3) Rose Noble, b. Sept. 6, 1872; educated at Robbins Sc. and Nat. Nor. Univ., is, by choice, a primary teacher and lives at Jacksonville, Fla., unmarried. (4) Mason Noble, Jr., b. Oct. 10, 1874, Robbins School, and in Spanish war, farmer in Canaan, Conn.; married Minnie C. Cake, of Penna., and has three children, Mary Elizabeth, Mason, (fourth in direct line), and Hugh. (5) John Adair Noble, b. Dec. 30, 1879, ed at prep. dept. Robbins College; lives at home. (6) Samuel Charles Noble, called Carl, b. Dec. 26, 1881; Rollins Col., A. B., 1905; LL. B. at Stetson; lawyer in Jacksonville, Fla.; married Alleen Butler, Nov. 16, 1912. (7) Joseph Franklin Noble, b. 1886; d. 1888.

No one can read over the list of activities, in which Noble has taken a prominent part, without receiving a deeper impression than otherwise of the constant influence everywhere exerted by the graduates of a college like Williams. By profession he has been a preacher; but he has been a leader, too, in education and politics; and, though he says nothing about the fact, undoubtedly a leader also in everything that makes for literary and social culture. The seeds of the smallest educational plant in the country are scattered as far as winds can blow, and reproduce themselves as long as ages can last.

Since the Secretary began to write this pamphlet and thus to

gain a "realizing sense" of the difficulty of keeping it up to the standard for Class Reports that has been maintained, for forty years, by Noble, his admiration for the diligence, persistence and patience of our former Secretary has been constantly increasing. Some men and families do not answer a Secretary's inquiries at all; some do not give the kinds of answers that are requested; and some spend more time in telling one to consult documents which he never can get hold of than they would in copying from them every item concerning which information has been requested. One can excuse a little stupidity, now and then; but he cannot avoid a different feeling with reference to downright discourtesy and selfishness. However, the present Secretary will try to imitate Noble, as well as a lady of whom he knows who, once, at a dinner with humble neighbors, swallowed a dead fly that she saw on her meat rather than run the risk of mortifying the family! There would be less race suicide if some people could realize how much they may become indebted to their children.

DANA W. NOYES. *Died at Williamstown, Mass., Aug. 25, 1910.*

Born, Williamstown, Mass., Sept. 8, 1839; son of Webster Noyes and Merriel B. Stoddard; entered college in 1858; and left us Junior year. He went to the war, where he was Sergeant in Com. G, 49th Mass. Inf. He came home without a scratch; was a merchant in Williamstown; afterwards in Braytonville, Mass.; a druggist in Lee, Mass., 1871-'81; in New York City, '81-'84; then returned to Williamstown and was engaged there, first, in the grocery, and, later, in the clothing business. In politics, he was a Democrat.

He married, in 1867, Ursula Clark. She died in 1874. Then he married, in 1877, Eva D. Stevens. She died in 1878-9. Had two children by his first wife, Robert Harrison Noyes, now of Williamstown, who, in 1891, married Emma Louise Towne; and Ursula C. Noyes, unmarried, of Boston, Mass.

While in college, Noyes was a pleasant, well liked fellow; but not very widely known, because he did not join in college activities, apparently preferring to spend most of his time at his own home.

DR. GEORGE ALANSON PARKER. *Died pro patria, 1864.*

Born, Concord, N. H., Dec. 23, 1840; son of Caleb R. Parker; prepared for college at Kimball Union Acad., Meridan, N. H.; entered Williams,

Sept., 1858, and graduated with '62; played in both base ball games with Amherst; on Committee of Arrangements for Biennial Jubilee, posing as a "grubbing" student on a float; Marshal, with Blagden, on Class Day; was a member of Assn. Muscle, 'Technian, Class Eating Club, and Sigma Phi; took A. B. in course, and M. D. in '64, from Jefferson Medical College, Phila.

After graduating, studied with Dr. W. B. Hibben, Concord, N. H.; at Eckington Hospital, Washington, D. C., and at Jeff. Med. Col., Phila., hurrying his course to get into the army; Commissioned Ass. Surgeon U. S. N.; sent to Key West; then, in four weeks, to Portsmouth, N. H., on the "De Soto," whose surgeon and most of whose crew were ill.

As Noble says in one of his reports, "'Tom,'"—for some reason this was his college nickname—"didn't let up on himself then—he was not the fellow to do that—and, exhausted by labors and anxieties attending great responsibilities, he was attacked by malignant ship fever, and died within thirty-six hours of reaching Portsmouth. A notably whole-soled, hearty, generous fellow." He never married.

WILLIAM PARKER. *Died at New Britain, Conn., June 5, 1887.*

Born, at Lenox, Mass., Dec. 17, 1841; son of Erastus Parker and Emily Hart; prepared for college at Lenox Academy; entered Williams, Sept., 1858; graduated with '62. In college, he played in both base ball games with Amherst; was Toast-Master at the Biennial Soph. Banquet; on Prize Rhetorical (Moonlight) Ex. for Junior year; Disputant at an Adelpic Union Ex.; had a Commencement Oration; was a member of the Assn. of Muscle, 'Technian, Class Eating Club, and Delta Psi. He took A. B. and A. M. in course.

After graduating, he taught school in Staten Island, and, longer, at Stockbridge, Mass. About 1870, he entered one of the best known hardware and tool manufactories of the country—the "Stanley Works," of New Britain, Conn. Of these, he was Secretary from 1872-1887; and also Vice-President from 1884-1887.

In New Britain he was a Vestryman of St. Mark's Episcopal Church. President of the Y. M. C. A., and a member of the Institute, the Saturday Night and the Literary Clubs.

He married, June 30, 1869, Caroline K. Stansbury, and had five children. Three died young,—Cordelia Newell Parker, Caroline Kirkland Parker, and William Stansbury Parker. Two are living (in 1913),—(1) Emily Josephine Parker, of 241 Brackett St., Portland, Me., under the name of Sister Emily Caroline; she belongs to the Sisterhood of the Holy Nativity of the Episcopal Church. (2) Elizabeth Stansbury Parker, who was mar-

ried Dec. 8, 1912, to Edson Sherwood Smith, of Brooklyn, and is living at Falls Village, Conn.

In a letter written in 1882 Parker says, "The recollections of College days are among the most precious of the past. . . . In this outgoing of affection, one to another, which, in its depth and sincerity, is scarcely less than brotherly, we have an element too little thought of as a part of our life equipment; but, in our college training, a factor almost as important, in my opinion, as the College curriculum itself."

This quotation is worth inserting because it means more coming from "Bill" Parker than it would mean if coming from almost any one else in the class. He never was given to gush or excess of any kind. No one ever heard of his saying or doing a deceptive or foolish thing. In debate, for instance, he was never sophistical, and, therefore, unusually convincing. In fact, he was one of those men who when we think of them instantly suggest that which is trustworthy and stalwart in character.

REV. HENRY THOMAS PERRY. Sivas, Turkey-in-Asia.

Born at Ashfield, Mass., May 6, 1838; son of Alvan Perry (b. Feb. 10, 1806. Deacon, Merchant and Justice of the Peace), and Sarah Ann Sanderson; prepared for college at Williston Seminary, Mass., Class of 1858; entered Williams, Sept., 1858; graduated with '62. Perry speaks of the fact that in college he was struggling with imperfect scholarship and the effort to earn his own expenses, and, having his eyes fixed on missionary service, cared little for college offices, and they did not come to him. But one finds that he was Jackson Orator, Senior year, and had an oration on an Adelphic Union Ex. and on Commencement; was Librarian of the Franklin Library; a member of the Mills Theo. Soc., the Lyceum of Natural History, the 'Logian and Delta Upsilon. He took A. B. and A. M. in course, and received a D. D. from Williams in 1912.

After graduating, he studied in Auburn Theo. Sem., from 1862-1865; was appointed Missionary of the A. B. C. F. M.; ordained at North Adams, Nov., 1865; married, and sailed for Turkey in Nov., '66. While studying the Turkish lang. was engaged in evangelical field work about Aintab; taught homiletics and pastoral theology in Marash Theo. School, from 1870-'75; went, with sick wife, to America in '75, for her health, changed location to Sivas on the plateau in '76, and has continued there ever since.

"The special feature in the case of a missionary in Turkey is the Moslem. We are under his government. The Calif resides at Constantinople; and thirty provinces in Asia average about a million each in population, of which five-sixths are of Islam. The remaining one-sixth are composed chiefly of Armenians and Greeks. Our mission stations are of the size of the provinces; and the missionary works:—(1) Directly

with the Protestant churches and schools. With the former, he is as if bishop; with the latter as if Superintendent and Teacher. In these relations, we are officially recognized. I have been much of a tourist, visiting and preaching in the churches, in the houses and by the wayside; have given about half my time to the department of Biblical instruction in the schools; founded the Normal School at Sivas, which is now to be recognized as a College. Of this, my associate, Mr. Partridge, is at present in charge. (2) Indirectly, we work with the Gregorian-Armenian and the Orthodox Greek people. Owing to our presence, the Gospel enters among them, and many persons thus enlightened continue their fellowship with the old church. (3) We are witnesses for the Christian religion among the Mohamedans; but, again, only indirectly. As a quiet man, my place would be in some part of the town unknown; but the Lord, our Master, moves his hand upon the political and other events in such a way as to bring the bearers of his name to the front. Among these vast multitudes, we have not been left hidden. The word of our testimony must, and does, permeate the devious and mystic ways of Moslem life and thought. We are builders of churches and institutions which the Master uses to herald the coming King in Asia."

Married, Sept. 19, 1866, in Rolla, Mo., Jeanne Hannah Jones. Five of her children died in infancy, all being buried at the Mission Stations. Two remain living:—Alvan Williston Perry, born in 1873, in the Real Estate Business, 20 Nassau St., N. Y., and Jeanne Hannah Perry, b. Ap. 27, 1884; unmarried. Mrs. J. H. (Jones) Perry died at Sivas, May 3, 1884, and is asleep in Jesus in its Protestant Cemetery. Henry T. Perry married, Dec. 9, 1891, in Auburndale, Mass., Mary Ellen Hartwell, who had been a missionary in Siam.

"The vision of the Lord Jesus, as giving the great commission, came to me at Williamstown at the Mission Park Semi-Centennial Meeting in 1856. I had given my heart and life to the Lord in service to Him, but the experience of it had been negative in resisting sins and temptations. The world vision of the Kingdom of Heaven with the risen Lord as the King, and the duty of mission service, came to me at Williams College."

In his long life in Asia Perry has had many exciting and perilous experiences. He went through the times of the Armenian massacres; and the Secretary does not think that many of us would care, amid even the present conditions in Turkey (1913) to ride two hundred miles on horseback, from which, in the letter accompanying that which has been quoted, he says that he has just returned. His life has proved him to be as much of a hero as a Christian; and that is saying a great deal. The Secretary trusts that the class will excuse him for adding that, amid all the pleasant experiences connected with his present work, the one most so, perhaps, came with the ending of the sentence which

began the letter just quoted,—“I never told you half the regard (at first) which grew to love for the friend of many a stroll in the fields,—the modest aspirant in the line of letters, my seat mate, Raymond.” Coming from a man of his type, who, for almost all the four years of the college course, sat next to him in recitations, and saw all his movements—and in those days they were many—this furnishes about the best certificate of character that one could wish. When it came time for Perry and the Secretary to speak before the class, they used to go off in the hills and rehearse to one another their performances. No wonder, in recollection of that fact—to say nothing of the expression in the letter just quoted—that the Secretary recalls a man of exceptionally good taste and fine discernment!

SAMUEL FOWLER PHELPS, JR. *Died soon after 1901.*

He entered Williams from Brooklyn, N. Y., in 1858; left college sometime in Sophomore year. He was a member of the Technian and Sigma Phi Societies. From 1860, for more than twenty years, he was in the Merchants National Bank, 191 Broadway, New York, in the latter part of the time “Discount Clerk.” Later, he reported himself as Secretary of the L. I. L. T. Co., of Brooklyn. For a few months in the war, he was with the 23d Militia, of Brooklyn, during Lee’s raid of 1863, in Penna. and Maryland.

He married in '67 and had a son born in '69.

In college he was recognized as an agreeable, gentlemanly fellow; but went away too early in the course, as it were, to leave behind him many deep or abiding friendships.

GEORGE FRANKLIN PRATT, JR. *Died Dec. 9, 1907.*

He was a simple minded lad, belonging to an intellectual family in Livonia, N. Y.; who was with us a few months of our Freshman year, then returned home, and, later, reported himself as a farmer. As long as he lived, he invariably answered the circulars of our Secretaries, and thus proved that he had pleasant recollections of his classmates. For many years preceding his death, he was an inmate of the “State Hospital at Rochester,” N. Y. His letters, while there, indicated that he was receiving kindly treatment. He never married.

PROF. GEORGE LANSING RAYMOND. 24 St. James Park, Los Angeles, Calif.

Born, Chicago, Ill., Sept. 3, 1839; son of Benjamin Wright Raymond (twice Mayor of Chicago, whose father, Benjamin Raymond, first civil

engineer to explore northern New York State, was descended from Edward Doty, of the Mayflower, and from John Gallop, of Swamp fight fame, and was married to a cousin, one remove, of James Otis) and Amelia Porter (a third cousin, through John Hopkins, of Mark Hopkins, and a descendent of Gov. Bradford of the Mayflower, and Gov. Webster of Conn., her grandfather being a double cousin of Noah Webster); prepared for college in private schools at Chicago, in Springside School, Auburn, N. Y., and in Phillips Ac., Andover, Class of '58; where he was an editor of the Philomathean Mirror, and, with another, wrote the Greek play for Commencement; entered Williams, Sept., 1858, and graduated with '62; was one of the three Freshmen appointed on Prize Rhetorical (Moonlight) Ex.; and was given an Oration on Junior Ex., and at Commencement; Freshman year, received a prize from a Senior Committee for the best College Song; and, Junior year, from the Quarterly for a poem; was Chairman, Freshman year, of the Motto, and also of the Wake Committee; was President, Soph. year, of the Biennial Celebration; Junior year, was elected Poet for an Adelpic Union Ex., but resigned twice; and one of the five editors of the Quarterly; Senior year, was President of the Adelpic Union, and on the Song Committee for Class Day; wrote, for this, the Class Ode and Ivy Song; and, early in the course, the Class Song, and four other songs,—for Wake, Biennial, etc.; a member of the Mendelssohn Soc.; of the Williams Instrumental and Glee Club; and of a Quartette, with Ball, Swan, '63, and Keyes, '64; of the Mills Theo. Soc.; the 'Logian; the Class Eating Club; Kappa Alpha; and, later, Phi Beta Kappa. Took A. B. and A. M. in course; L. H. D. from Rutgers in 1883, and from Williams in 1889; also with certain other professors of Princeton who were not its graduates, received an A. M. from Princeton in 1896, just after it had been declared a University.

After graduating, was refused admittance into the army on account of "valvular disease of the heart;" then, because of a desire to devote his life to unfolding, as he thought had not been done sufficiently, certain relationships between the spiritual and the material, as manifested in all methods of human activity, he decided to make a combined study of theology, art, and poetry,—also to write the latter,—a decision which proved not that he was sentimental, but sensible, this being a form of composition for which others than himself seemed to think him peculiarly fitted. However, he has written much more prose than poetry. But to be writing something, he has always considered his primary obligation in life. Any work through which he was merely earning a livelihood, he has considered secondary, equally so whether his salary has been small or comparatively large. While this was true, however, no one ever hinted that he was neglecting that for which he was paid. To get results, he often worked with Princeton students six or seven hours a day.

After leaving Williams he studied, '62-'63, in Auburn Theo. Sem.; '63-'65, in Princeton Theo. Sem., and graduated; '65-'68, was in Europe, traveling and studying mainly art, especially under Vischer, at Tübingen;

'68-'69, was supplying pulpits; '69, was called to Darby Borough Presbyterian Church, near Philadelphia; refused till had had a year's trial; called again, ordained Ap. 28, 1870, and stayed till '74; called to the Professorship of Rhetoric at Williams; refused till had had a year's trial; '74-'75, Provisional Prof. Rhet. Williams; '75-'81, Prof. of Oratory, accepted on condition of being allowed a year's absence in Europe. His reasons for teaching oratory at all were, first, that the voice-building part of it furnished the best possible physical exercise needed to preserve his health, always threatened by tuberculosis; second, that the rhetorical part of it, whether given through criticising work presented, or through lectures, necessitated little preparatory study by the instructor before going into the recitation room. The esthetic instruction subsequently given at Princeton was in the line of his writing; and, for twenty-six years there, he could usually arrange work with students so as never to be obliged to be outside his own study till after his noon meal. In accordance with his life-plans, he studied ('75-'76) pantomime and voice-culture in Paris and London, not only in preparation for teaching oratory, but because he believed that the forms of expression through gesture and tone would give the key by which to unlock the secrets of the methods of expression in all the arts. He also studied, at that time, historic art and sculpture with Curtius in the Berlin Museum. Upon returning to Williams, he found that lack of endowment had obliged certain professors to do work properly belonging to others. Part of his own work had been taken from him; and he was asked to supplement that which was left with what would have made it impossible for him to go on with his own plans. So he said, "I will do small work for small pay; and make up the deficiency in salary elsewhere." In '79 and '80, he found supplementary work at Princeton. In '81, as a result of this latter, largely because of the demands of the Princeton students, but partly because Williams students instructed by him had taken prizes in all but one year at Intercollegiate writing and speaking contests held in New York between '74 and '81, a Professorship of Oratory and Esthetic Criticism was established and endowed for him at Princeton. In '93, owing to nervous prostration following the grippe, he resigned, intending thereafter to devote himself entirely to writing. But the Trustees, with no initiative on his part, excusing him from oratory, elected him Professor of Esthetics, promising him as frequent absences as he might desire. This was his status from '93-1905. During that time he did more or less work in Princeton in the summer and autumn; but, largely to educate his daughter, spent the winters in Washington. Here he lectured, and read papers,—among other places at the George Washington University, and in a philosophical society of which he was a member. This led to his being asked to serve in the graduate philosophic department of the George Washington University as Professor of Esthetics, as well as being offered the headship of its English graduate work. The former position he accepted. As an answer to the question sometimes asked—"Why did he leave

Princeton?"—it is sufficient to say that, among other things, he had become tired of living in two places. He had become, virtually, a citizen of Washington; and had many friends there. In one winter, indeed, not a week passed in which he was not asked to make some after-dinner speech, or other address. Besides this he knew that, though his classes in Washington would be smaller, the students that he would have would be more mature, and, because graduates, better prepared to receive what he had to give them, and to be permanently profited by it. In 1911, he resigned from all professional work; and went with his wife to live near his daughter in Los Angeles, Cal.

About 1856, he joined a Dutch Reformed Church near Springside School, Auburn, N. Y., in which church, for about two years—of course, without pay—he played the organ and led the choir. Later, till he entered the Presbytery, he joined the Second Presbyterian Church, of Chicago, in which he had been brought up. While in Princeton Seminary, he taught in the Sunday School of a negro church. In Darby, where he went in preference to a city church to which he had been called, he found exactly thirty-six people assembled to hear his first sermon, and a dilapidated building about to be sold by a sheriff. When he left it, it had been fully repaired with the addition of a Sunday School room, and there was no debt either on the church or on an adjoining parsonage; while the congregation was able to double his salary for his successor. In that church he preached twice on Sunday, superintended, in the afternoon, a Sunday School that soon became large, led the singing in the school, and sometimes played its melodeon and taught its Bible Class. For a while, too, he taught, for several evenings in the week a night-schools for boys who were workers in the mills.

In Washington, he was a member of the Men's Society of the Presbyterian Church of the Covenant; also a Director of the National Society of Religious Education; (elected President to succeed Supreme Court Justice Harlan; declined, and Justice Brewer was elected). He has never, after their establishment, joined any organizations on his own initiative; nor been a member of many very long, usually leaving the so-called "learned" ones after reading the paper which, before he joined, they had solicited. Of National *Associations*, as they are called, he has joined the Spelling Reform; Modern Language; Classical (v. p. of Wash. branch); American Philosophical; Social Science (v. p.); Am. Assn. for Advancement of Science; Academy of Political and Social Science; and, of other National *Societies*, the Sculpture; Geographic; Archeolog. Inst. (v. p., Los Angeles branch); Southern, for Philosophy and Psychology; Nat. Soc. (now Federation) of the Fine Arts (charter member and on its first Lecture Com.); Wash. Ac. of Arts and Sciences; Wash. Society for Philosophic Inquiry; Soc. of Colonial Wars; of Mayflower Descendants (twice Governor of the Dist. of Columbia branch); member of the Royal Society of Arts of Great Britain, of what is termed its Atlantic Union, and of the Authors Club of London; of the Authors, University,

Century, Players and National Arts Clubs of New York; of the Nassau of Princeton (charter member); of the Cosmos and University of Washington, and of the California and Ganut of Los Angeles.

He pleaded, before the Labor Committee of the Constitutional Convention of the State of Penna.—about the year 1872—for an amendment abolishing or restricting child labor; in 1874, in six articles in the Yale Courant, he showed, for the first time—and twenty years before the starting of the simplified spelling reform—that orthography simplified in accordance with the laws and history of English could be applied to every group of words now spelled irregularly, and cause them to be spelled regularly; between '76 and '93, argued, in Lyceum lectures, for Civil Service Reform; in 1896, stumped New Jersey in behalf of the gold standard for our currency; appointed delegate by the National Society of the Fine Arts, and also by the Dist. of Columbia, to the third International Congress of Public Art, at Liege, Belgium, Sept. 15-21, 1905; appointed Delegate from the Dist. of Columbia to Seventeenth Universal Peace Congress in London, July 27 to Aug. 1, 1908; was Vice-Pres. of the American Free Art League and Chairman of its Dist. of Columbia Directors, when, in 1909, all that the League then sought was obtained through the passage of the Payne-Aldrich tariff law. Of course, however, the chief influence of a man who has chosen to be, first of all an author must be exerted like that of a farmer sowing seed. Whether it shall spring up and bear fruit depends upon whether it fall into soil prepared for it. A farmer, to some extent at least, can prepare his own soil. An author cannot. Its condition depends upon "the spirit of the age,"—often upon the spirit of the literary set that, for the time being, represents the age. But to disregard both of these is the very thing that is apt to be done instinctively and unconsciously, and in spite of all practical considerations, by the man who, in his inmost soul, believes that the chief end of literature is to give expression to absolute truth as revealed in individual opinion. Such a man, of course, has—must have—a certain number of followers, and a certain amount of influence, exerted, too, sometimes, in quite unexpected quarters. But for all this, he cannot escape from a good deal of intellectual loneliness occasioned by negative neglect, if not by positive hostility. What then? Shall he be induced to believe that he has made a mistake in the choice of his life-work? How can he, in case he be an author worthy of the name? What is an author except one whose motives for action come from within himself? At the same time, were he to say that he did not care at all what have been the outside results, he probably would be saying what is not true. Were he to say that he cared a great deal about them, he certainly would be saying what is not wise. In the circumstances, the only thing to be expected of him is that he should recognize that one of the first obligations of life is to accept, without murmuring, the results of one's own action exactly as he has experienced them.

Books:—Colony Ballads (1876); Ideals Made Real (1877); Orator's Manual, a *text-book* (1879); Modern Fishers of Men (1879); A Life in

Song, *poems* (1886); Poetry as a Representative Art (1886); Ballads of the Revolution, and Other Poems (1887); Sketches in Song (1887); The Genesis of Art Form (1893); The Speaker, a *text-book with M. M. Miller* (1893); The Writer, a *text-book with P. Wheeler* (1893); Art in Theory (1894); Pictures in Verse (1894); Rhythm and Harmony in Poetry and Music (1895); Painting, Sculpture and Architecture as Representative Arts (1895); Proportion and Harmony of Line and Color in Painting, Sculpture and Architecture (1899); The Representative Significance of Form (1900); The Aztec God, and Other Dramas (1900); Ballads and Other Poems (1901); The Essentials of Esthetics (1907); Dante and Collected Verse (1909); all published by G. P. Putnam's Sons, N. Y.; also the Psychology of Inspiration (1907); Fundamentals in Education, Art and Civics, *essays and addresses* (1910); and Suggestions for the Spiritual Life, *College Chapel Talks* (1912)—published by Funck & Wagnalls Co., N. Y. The Mountains about Williamstown (1913), G. P. Putnam's Sons.

Articles, Addresses, Papers, printed in pamphlets, Reports of Societies, etc. The more important of these have been reprinted in form or substance in some of the books already mentioned.

Married, at Philadelphia, July 31, 1872, Mary Elizabeth Blake; and has had two children,—(1) Perlle, who died at Princeton in 1885, aged 11; and (2) Maybelle who, on March 15, 1911, married Tyler Dennett, a Gargoyle and Grave's Prize man of '04, Williams, Pastor of Pilgrim Congl. Church, Los Angeles; has one son, George Raymond, b. July 31, 1913.

"My life has seemed indebted most to these influences in Williams:—my very congenial relations with my chum, Griffin; the friendship of my classmate, Spalding, and of Longmuir, of '61—both encouraged me in literary work, and the influence of the latter first led me to recognize practically the distinction between religion and sentimentalism; the fellowship of many others, chiefly classmates, unselfishly appreciative of every intellectual endeavor; the inspiration to thought of my solitary and accompanied strolls upon the mountains; Dr. Mark Hopkins' mental method in the pulpit and classroom of separating from a principle, proposition or fact that which others appeared to have erroneously deduced from it, and then, from the truth that remained, trying to deduce truthful conclusions; Dr. Chadbourne's conception of teaching, *i. e.*, dividing the whole of a complex subject into simple elements so few as to be easily remembered, and then drilling the student on these so that he could never forget them. I studied least irregularly in Prof. Perry's history classes. Prof. Bascom, I admired, but did not model after.

HOMER ROGERS. *Died Nov. 11, 1907, in Boston, Mass.*

Born, South Sudbury, Mass., Oct. 11, 1840; son of Walter and Emily Rogers; prepared at Wadsworth Academy, South Sudbury; entered Williams in 1858; graduated in '62; on the Base Ball Team that played with Amherst; on Biennial Comm. on Songs; Adelphic Union Debate; Class Day Comm. of Arrangements; Commencement Oration; Secretary of

Mills Theological Soc.; 'Technian; Delta Upsilon. Took A. B. and A. M. in course.

After graduating enlisted as private in 45th Mass.; became 2d Sergt. and was in four hard battles; entered Christian Commission of Army; taught at Sherborn, Mass.; Prin. of Natick High School, about 1867; entered manufacturing business, in which he continued, living in Boston, after 1878. President of the Brighton Nat. Market Bank; and the Brighton Five Cents Savings Bank.

A Congregationalist, always interested in church work; from '85 to '95, closely connected with Boston City politics; member of the School Board and Board of Aldermen, candidate for Mayor—but defeated—on the Republican ticket.

Married, Ellen Eudorah Perry, in 1868. Children,—(1) Homer P. Rogers, b. 1869, graduate of Williams of 1900, lawyer. (2) Eliot Rogers, b. 1872. (3) Carrie Louis Rogers, b. 1872. (4) Harland H. Rogers, b. 1873. (5) Emily Rogers, b. 1875. (6) Mark H. Rogers, b. 1877. (7) Leon B. Rogers, b. 1879. (8) Louis Rogers, b. 1881; (9) Marion L. Rogers, b. 1882.

At our reunion meeting Lewis gave a very appreciative and truthful estimate of Rogers' character. There is space here for only brief extracts—"Our classmate was a quiet, studious, warm-hearted, faithful man, whose college life was a constant incentive to his associates to do well the daily tasks, while eagerly seeking the higher values of manhood and education. Such men as Snow and Goodhue were his favorite companions. . . . Ten years since, sitting by his side at our reunion and reviewing the forty years of active life, I was much impressed by the fulness and strength of character that the strenuous years had wrought in his experience. . . . In Boston, at the time of his death, just and grateful tributes were paid to his memory as active and honorable in public affairs, and one of the city's finest citizens. He was a man of many and vital interests, an 'all round' man. As he wrote for the 1902 Report, 'home, church, state and business have chased the years around.' This, I think, was the order in which he estimated the values. He saw the bright side of life. . . . I recall those brief closing words of his class letter, "I believe every generation is an improvement on the last. Everything is all right.'" Lewis, in a letter to me, mentions also Rogers' "sincere and hearty friendliness."

DR. EDWARD WILLIAM SCHAUFFLER. 817 Argyle Bldg.,
Kansas City, Mo.

Born, Vienna, Austria, Sept. 11, 1839; son of Rev. William G. and Mary Reynolds Schauf fler; prepared by private instruction in Constantinople, Turkey (where his father was a missionary) and in Prof. Lincoln's Sub-Freshman Class, Williamstown, from Spring of '57; entered Williams, Sept., 1858; left, on account of supposed pulmonary tuberculosis, in 1859; member of Mills Theo. Soc., and Delta Psi. According to him, the patriotic sentiment of the time gave him an A. B. at Williams in 1875, at the same Commencement, when, for merit, owing to literary work as one of the translators of Ziemssen's 'Cyclopedia of Medicine, he was given by Williams an A. M. Received M. D. from Columbia in 1868.

Ass. Sec. U. S. Legation, Constantinople, 1859-'61; studied medicine, Columbia Univ., '61-'62, and, after the war, '65-'66, and '67-'68, when took M. D. Recruited company and became 1st Lieut. in Co. D., 127th Reg., N. Y. Vol., in summer of '62; became Adj. of Reg. and Capt. Co. B, Aid-de-Camp, Gen. Schimelfenning, from '63 to '65; Acting Ass. Surgeon U. S. A., Freedman's Bureau, Hampton, Va.,—with Armstrong—Jan., '66, to June, '67; practiced Med. in Kansas City, Mo., since July, '68.

Member, and elder, Second Presbyterian Church, Kansas City, Mo., since 1870. Republican till 1912; now Progressive; Member Grand Army Republic; Military Order of Loyal Legion (Jun. Vice Commander); Am. Medical Assn.; Am. Acad. Medicine; Am. Climatological Assn.; Missouri State Medical Assn. (President), and local medical societies; Delegate to International Tuberculosis Congress, Wash., 1908; Nat. Conservation Congress, 1911, etc., etc.; President Board of Managers Missouri State Tuberculosis Sanatorium, and of Kansas City Anti-Tuberculosis Soc.; active, of late years, in Campaigns, Nat., State, and local, for relief and prevention of tuberculosis.

Identified with general religious and Sunday School organizations and movements in the State. Helped to organize, and President of, Ottawa (Kan.) Sunday School Assembly; to organize Kansas City Medical College in 1869; was Professor of Practice of Medicine and President of the College till it merged, in 1905, with Medical Department of Kansas State University; have been President of Kansas City Provident Assn., and of Associated Charities, Kansas City; given numerous addresses, among others one on Founders' Day, at Hampton Inst., Va., Jan., 1912. Was one of the translators from German of Ziemssen's 'Cyclopedia of Medicine, 17 vol., octavo, 1874-8; and writer of many articles in Reference Handbook of the Medical Sciences, 8 vols., 1900-1904.

Married, Matilda A. Haines, of Marlton, N. J., Aug. 15, 1869. She died March 29, 1883. Married, Emma G. Wright, Kansas City, Mo., Ap. 22, 1885; she died Oct. 9, 1894. Married, Mary Grace Hibbard, Chicago, Ill., Feb. 15, 1898.

Children: (1) Robert McEwen Schauf fler, b. June 26, 1871; Williams, '93; M. D. Kansas City, unmarried; (2) Alfred T. Schauf fler, b. June 22,

1873; Williams, '96; in Life Insurance. He married Grace Klock, Oneida, N. Y., Jan. 1, 1900, and has one child, Harry Klock Schaffler, b. Jan. 1, 1901; (3) Edward R. Schaffler, born June 30, 1889, on editorial staff, Kansas City Star; (4) Gertrude Wright Schaffler, b. June 11, 1892, is now in Wellesley College.

Schaffler, whom all that were in our Freshman Class remember as one of our brightest and best men, writes that he had planned to be at our reunion; but "received a blow on the right elbow from the steering bar of my electric car, and could not dress myself, brush my hair, shave and a hundred other things essential to a man who travels." "It was," he says, "a great disappointment." He "wanted much to see some of us, Archie Hopkins in particular." It is superfluous to say that some of us, too, were greatly disappointed in not seeing him.

JOSEPH EDWARD SIMMONS. *Died at Lake Mohawk Mountain House, Aug. 5, 1910.*

Born, at Troy, N. Y., Sept. 9, 1841; son of Joseph Ferris Simmons and Mary Sophia Simmons; prepared for college at Susquehanna Acad., Binghamton, N. Y., under Prof. C. H. Haywood; entered Williams, Sept., 1858; graduated with '62. In college he was a marshal's Aid on Freshman Wake; in Sophomore year, Jackson Supper (Feb. 22d), Orator and Prize Rhetorical (Moonlight) Orator; and Senior year delivered the address to the Faculty on Class Day. He was a member of the Mendelssohn Society (baritone); the Pierian Quintette Club; the Instrumental and Glee Club, playing both the piano and 2d guitar; of the Assn. of Music; Lyceum of Nat. Hist., Technian and Delta Psi Societies. He received A. B. and A. M. in course; LL. B. from Albany Law School in 1863, and an Hon. LL. D. from Norwich Univ., in 1885. He was a Trustee of Williams College from 1897-1910.

After graduating he studied law with R. A. and T. J. Parmenter, of Troy, and, afterwards, at the Albany Law School; practiced law for a year in Troy, then went into the wholesale tea trade with his father, who had a branch in New York, as well as Troy. In New York he married; "drifted into Wall St.," and became a banker and broker, as well as a prominent Free Mason; and sometime subsequent to 1882 was its Grand Master. Twice, he was President of the Stock Exchange; and in Jan., 1888, when he did not know, personally, a member of the Board of Directors of the Fourth National Bank, or own a share of its stock, he was elected its President. Afterwards, he became President of the Clearing House Committee, of the Chamber of Commerce, of the Board of Education of N. Y. City, of the Infants' Asylum, Gov. of the N. Y. Hospital, etc., etc.

He was an Episcopalian, married by Bishop Worthington, in Calvary

Ch., N. Y.; attended the N. Y. Church of the Incarnation, and, later, St. Thomas', in which he was an official, and from which he was buried. He was a member of the New England, and the St. Nicholas Societies, and besides Masonic orders, of the Metropolitan, University, and of N. Y. Athletic Clubs. He is credited, by being made President of the Stock Exchange, with stopping the panic on Wall St. that followed the failure, in 1884, of Grant & Ward; and of doing two similar services later,—once when made Pres. of the N. Y. Clearing House in 1896.

He married, Ap. 12, 1866, Julia Geer, who is still living. Children: (1) Joseph Ferris Simmons, b. Ap. 4, 1868; married Mabel Louisa Storrs, Ap. 30, 1906; no children. (2) Charles Ezra Simmons, b. Aug. 4, 1872; died Oct. 11, 1884. (3) Julia Geer Simmons, b. Jan. 3, 1874; died Oct. 30, 1891; not married. (4) Mabel Simmons, b. Aug. 28, 1876; married John Packwood Tilden, Dec. 23, 1903; no children. (5) George Worthington Simmons, born June 14, 1881; died May 27, 1885.

In college "Jo." as we used to call him, was not only young and immature; but was afforded no opportunity to exercise the peculiar abilities for which, in mature life, he became eminent. He was principally prominent as an orator and a musician, being the best piano performer in the class and a good singer. The last time that I happened to see "Jo" was in 1910, about two months before he died. I was in New York City, and he gave me a card to a meeting at the Chamber of Commerce, of which he was President. He told me that Ex-Ambassador to England, Choate, was to make an address in memory of Edward the Seventh. I attended the meeting, and found myself about equally interested in the efficient way in which Jo, as presiding officer, hurried through the business on hand, and in the remarks of the Ex-Ambassador. At the conclusion of the latter, I waved my hand to Jo, he waved his to me, and I left the room, little thinking that this was the last time that I should ever see him: or that the next address of Mr. Choate in the same hall would be in commemoration of Jo himself. Yet such was to be the case. Archie Hopkins quoted this address at our reunion meeting in 1912; and has kindly forwarded his notes to me. I am sure that the class will consider it a privilege to read what Mr. Choate was able to express publicly with reference to our classmate's character.

"To enumerate the great offices that he was called upon from time to time to fill will demonstrate the estimation in which he came rapidly to be held by the great business community. As President of the Board of

Education, he gave to that office a very great amount of time and devotion. We are indebted to him for the introduction of the noble idea that the flag of our country could be made a medium of instruction and inspiration to the youth of this city, made up, as they are, of such alien and discordant elements. He was as modest as he was meritorious. Nobody would ever judge, from casual meeting and conversation with him, of the honors that were heaped upon him, when, in 1886, he went abroad as Grand Master of the Masons. . . . The Prince of Wales, afterwards King Edward Seventh,—was at that time Grand Master of the Masons of Great Britain; and they sat side by side and exchanged cordial and fraternal greetings according to the rites of the order. As President of the Board of Education, he was received with distinction at the University of Dublin and at various other institutions of learning and education—and never said a word about it afterwards.

Some men's reputations are superior to their character, but it was not so with Mr. Simmons. His reputation grew out of his solid, his earnest and his almost perfect character. He never blew his own trumpet. . . . The great honors that were heaped upon him were the outgrowth of that absolute devotion to duty which he displayed in every one of the trusts and offices which were thrust upon him, and of the absolute integrity of his entire life. . . . He achieved eminence as a banker, and he was active and influential in many leading corporations. He served the city faithfully as President of the Board of Education and of the Board of Water Supply; and he had, as President of the Stock Exchange and of the Clearing House, contributed largely to the safeguarding of the business of the country in the stress of three financial panics; but to the Chamber of Commerce he gave even more of his great executive ability, his ripe experience, and his sound judgment. . . . In return, he earned the regard and admiration of all its members. They honored him for his devotion to public duty and his strict integrity in every act of his life. They admired him for his cultivated speech, his democratic manners, his courtly and dignified address, his remarkable ability as a presiding officer and his devotion to every interest committed to his care. The great gathering at his funeral, held in the trying heat of a tropical summer day, testified to the breadth of the interests he had touched in his business and public career of fifty years, and to the regard which he inspired in all who came into contact with him."

EDMUND BURKE SMITH. Jamestown, N. Y.

Born, Oct. 16, 1836, in Franklin, Del. Co., N. Y.; son of Silas and Lydia Smith; prepared for college in Delaware Literary Institute; entered Williams Jan. 1, 1860; left on account of dropsy in the chest, Oct., 1860; member of Delta Upsilon.

From 1860-'70, merchant in Hancock, N. Y.; 1870-1891, miller and manufacturer, at Delhi, N. Y.; 1891-1912, merchant and real estate dealer, Jamestown, N. Y.

"I have not been a religious or political leader; but in the three towns where I have lived, have served the Presbyterian Church years as Trustee, and much of the time as Treasurer. I left the Republican party in 1872, with Horace Greeley, and have been, since then, an independent Democrat and expect to serve and honor my country by voting for Woodrow Wilson. In 1863, when 26 years old, went before the Legislature at Albany, N. Y., and procured the passage of an act organizing the first Union School in Delaware Co.; in 1902, took a leading part in developing one of the trolley lines of our city, which has been of great benefit.

Married, Jan. 14, 1864, Helen E. Doyle; she died 1903. Children:—(1) Annie L. Smith, b. Nov. 3, 1864; married in 1892, Rev. Hector W. Cowan (a fine fellow; graduate of Princeton), lives in Hobart, N. Y., and has 7 children. (2) Howard H. Smith, b. Aug. 11, 1868; lives in Chicago; not married. (3) Helen Doyle Smith, b. Ap. 30, 1871; married, 1895, John D. Aldrich; and has one child; living in Jamestown, N. Y. I live with her. (4) Alice Gillet Smith, b. June 4, 1876, and died in infancy.

Smith was with us a very short time; but left a pleasant impression, which has been confirmed by the few meetings that some of us have had with him in more recent years.

ELMER CHAPMAN SMITH.

He entered the class from Wheatland, N. Y., in 1858, and stayed a part of Freshman year. In 1863, he reported himself to the Class Secretary of that day as in the milling business with his father, at Rochester, N. Y. Since that time no one in the class seems to have heard from him.

DR. THOMAS JEFFERSON SMITH. 32 W. Commerce St., Bridgeton, N. J.

Born at Mannington, Salem Co., N. J., April 21, 1841; son of Peter and Elizabeth A. Smith; prepared for college at Salem Ac., Salem, N. J.; entered Williams, Sept., 1857, with '61, absent '59-'60, and graduated with '62; had a Commencement Oration, and was a member of the 'Logian and Delta Upsilon; took A. B. and A. M. in course, M. D. from Univ. of Penna. in '66, and received Hon. Sc. D. from Bucknell Univ. in '97.

Has practiced medicine ever since '66; and five successful physicians have studied in his office. A church member since 14 years of age; deacon since 1804; always been a Republican. Has been President of the local Y. M. C. A.; of Board of Trustees of South Jersey Inst., a College Preparatory School; of the County Medical Soc.; of N. J. State Medical Soc.; Manager and Treasurer of N. J. Village for Epileptics; Fellow of N. J. Sons of Am. Revolution; of Am. Acad. of Medicine; Member of Bridgeton Board of Education; Nat. Assn. for Study of Epilepsy; of American Medical Assn.; Ass. Member Grand Army Republic; Medical Director of Cumberland Co. Hospital for the Insane; Member of Comm.

on Defectives of State Charitable Aid Assn.; Trustee Medical Soc. of N. J.; Member of the I. O. O. F., K. G. E. and K. P.; Member of Commandery, K. T., in Masonic Order.

Have been superintendent of Sunday School; interested in church religious work; and in Y. M. C. A.; also in School Board work and the South Jersey Inst.; 15 years ago became interested in establishing a State Institution for Epileptics. The Legislature passed a bill founding it, which the Gov. vetoed. Next year, as Pres. of the State Medical Soc., I delivered an address on "The Problem of Dependency," and induced the Soc. to appoint a Com.; draw up a bill; and see that it was enacted. As a result, the N. J. State Village for Epileptics was opened in 1898. "I couldn't help feeling that I had succeeded in what I thought one of the best of movements."

Married, March 28, 1871, Mary G. Glover, dau. of Rev. E. V. Glover. "My wife fell asleep, May 26, 1911, after a brief illness of only five hours,—faithful, loving, true. No children of my own, but an adopted dau.,—Pauline Gladys Smith."

The influences at Williams to which he seems most indebted are "the religious life that he met there; and the noble, inspiring teachings of President Mark Hopkins."

"T. J." in college was a man universally liked and respected largely for the reason that, while always scrupulously attending to his own business, he was never known to interfere in anybody else's. We can give him all the more credit, therefore, for the aggressive character of his life-work. We, at least, know that this has been accomplished, not because of any natural impelling tendency within him to thrust his ability to impart help upon public attention; but because of his recognizing certain demands from without, making him feel it his duty to offer assistance. Others, too, have apparently formed the same conception of his character. Indeed, it is about impossible to conceive of his presenting any cause anywhere, and not, at the same time, conveying the impression that his advocacy of it is thoroughly disinterested. No wonder that he has had influence in the world! As in the case of other "born physicians" whom some of us must know, the possibility of exerting this fairly radiates from all that he says or does. None who meet him to-day can fail to recognize this possibility as a necessary and inevitable part of that personality which our old friend has developed.

CHANCELLOR FRANCIS HUNTINGTON SNOW. *Died*
Sept. 20, 1908.

Born at Fitchburg, Mass., June 29, 1840; son of Benjamin Snow and Mary Boutelle Snow; prepared for college at Fitchburg High School, was first in rank in the class of '57 there; entered Williams, Sept., 1858; graduated with '62; took the Greek Oration on Junior Ex., and the Valedictory at Commencement; was one of the three Chess Players who beat Amherst in 1860; Junior year was Treasurer of 'Logian, and Treas. and Sec. of the Lyceum of Nat. Hist.; Senior year, President of both these Societies; also a Disputant on Adelpic Union Debate; a member of Delta Upsilon; Phi Beta Kappa, and of Sigma Chi in Kansas University. He took A. B. and A. M. in course, received Hon. Ph. D. from Williams in 1881, and LL. D. from Princeton in 1890.

After graduating, he taught for a year in Fitchburg High School, then, after six weeks' private study, entered Andover Theo. Sem., graduating from it in '66. Two long summer vacations he spent in the Christian Commission at the front with the Union Army, being present at Lee's surrender. He also supplied pulpits in Mass. and later in Kansas for the first year or two of his residence there. He went to Kansas College, as it was then called, in '66, on the recommendation of Governor Charles Robinson, as Professor of Mathematics and Natural Sciences; in 1870, he became Professor of Natural History; in 1899, President of the Faculties; in 1890, Chancellor of the University; and after retiring from this on account of his health, in 1901, Professor of Organic Evolution, Systematic Entomology and Meteorology.

He was a member, for some years, of the Trinitarian Church in Fitchburg, Mass., also of the Fitchburg "Sons of Temperance." In 1870, he joined Plymouth Congl. Church, of Lawrence, Kan.; and taught a Sunday School class there for thirty years. He belonged to the Republican party. He was a member, for many years, in Lawrence, of a club, meeting every Saturday night, composed of fourteen members, belonging to the faculty of the Univ. and others engaged in professions and business; helped organize a society of men interested in scientific pursuits called the Kansas Acad. of Science. It met every year. He was many times President of it. He was also a member of the Am. Ornith.; and of the National Education Soc.; fellow of American Assn. for Advancement of Science; also a charter member of the Sigma Chi in Kansas Univ.

He organized and superintended twenty-six scientific expeditions in summer vacations, working in Colorado, New Mexico and Arizona, as well as in Kansas. He was in the first faculty of the Kansas College as then called. It contained three instructors and fifty-five students. When he was made Chancellor, it had thirty-two instructors and five hundred students. Eleven years later, when he resigned the Chancellorship, the institution had eighty-one in the faculty, and eleven hundred and fifty-six students. During his administration, too, the number of its schools had increased from three to seven, and of its buildings from five to ten,

to say nothing of the improvement in the quality of the more modern structures. Among others, the annals of the University mention, with especial praise, a "Snow Hall" of Natural History, a "Spoooner Library," and a Residence for the Chancellor, given him for life. The Board of Regents of the University of Kansas, in accepting his resignation "with great regret," say that while the institution "has been under his direction and control, it has grown from a good college to a great university."

Among the most conspicuous of his services, aside from his work as instructor and executive and the collecting together of material for one of the most valuable Museums of Natural History in the country, was his discovery of a fungus fatal to the chinch bug, and of the methods of its propagation and distribution.

Chancellor Snow published nothing in book form; but a Memorial document which is to be bound with Records of the Class, and sent to the Williams College Library, mentions one hundred and sixty papers and pamphlets of his, many of them prepared for learned societies. Of these, 64 are on Meteorology; 16 on Ornithology; 58 on Entomology; 1 on fishes; 4 on reptiles; 4 on Botany; 4 on Meteorites; 3 on General Science; and 7 on Education. A member of his family tells me that, as in the case of many other able men—it was true of Dr. Hopkins—the work of writing was laborious to him. But he had a delightful gift of thinking clearly and concisely when either expressing himself in writings or in speaking without notes, or even without previous preparation.

He married, July 8, 1868, Jane Appleton Aiken. Children: (1) William Appleton Snow,—a very promising graduate of the University in newspaper work, who was drowned, Oct. 10, 1899. (2) Martha Bartell Snow; married, June 16, 1898, William Harvey Brown, engaged in lumber and mining in Salisbury, Rhodesia, South Africa, and has three children,—Francis Huntington Brown; Robert Harvey Brown, and a twin sister, Eleanor Martha Brown, also Arthur Lawrence Brown, deceased. W. H. Brown was a graduate of Kansas University, author of "On the South African Frontier." He died, Ap. 7, 1913. According to the Rodesia newspapers: "No man in Rodesia was more beloved and respected." (3) Mary Margaret Snow; married, June 23, 1898, Ermine Cowles Case, Prof. of Paleontology, Mich. Univ., and has two children,—Francis Huntington Case and Theodore Johnston Case. (4) Edith Huntington Snow. (5) Francis Lawrence Snow; married, Nov. 12, 1912, to Marcia Isabel Brown, and is a journalist in Topeka, Kansas. (6) Harold Horton Snow, born Sept. 17, 1888, died June 9, 1889.

The influences in Williams College to which, according to his family, he seemed the most indebted, were "the fact that President Hopkins was the head of the institution, and that the Class of '62 was a very unusual one, among whose members were men of rare gifts."

One man like Snow in any class would be enough to give it prominence in the history of the college. But as intimated in the

sentence just quoted, "there were also others." It was not an easy task for any one to rank first in scholarship in the class of '62. There were, at least, three others reciting with him who had all the qualities needed to make them "born valedictorians,"—accuracy of observation, both of eye and ear; memory not only retentive but alert in recalling; application backed by sufficient will-power to make it continuous; understanding as susceptible to suggestion as to logic; and, last but not least, a sympathetic amenableness to the requirements of a prescribed routine.

Of these men, there is little doubt that Carter, if his health had not failed, would have taken a valedictory at Yale; that Spalding, if his health had not failed, would have taken one in '61 at Williams; or that Mills, if he had been in '62 all four years, or not slightly behind Snow, would have taken one in '62. The most satisfactory estimate of Snow's character, however, that one, at least, of his classmates formed in college was not derived from his scholarship. There is a theory held by quite a number that the best way to judge of people is to notice their small, unconscious and, hence, unguarded actions. Of course, the things observed in such cases may be so small that others have overlooked them, and the man who has not done so runs the risk of having them suppose him to be governed solely by his whims. But what of that? It takes more than a supposition to make a fact. One time, in our Senior year, a disputant at an Adelpic Union exhibition was suddenly taken ill. The President of the Society, considering himself individually responsible for the performance, started out to get a substitute to fill the disputant's place. At the election some weeks before, Snow had been chosen as alternate. At two o'clock of the day of the coming exhibition the President called to tell this alternate of the situation. "I can't debate to-night," was the answer. "Should have to cut the recitation in order to prepare for it." "Of course," said the President. "I haven't been absent from an exercise since I have been in college," added the other. "There's nothing to which I've looked forward more than to having a perfect record of that kind from the beginning to the end of my course." The rest of the conversation need not be quoted, but, as a result, Frank did cut that recitation, and debated in the

evening. The Secretary thought, then, and still thinks, that, in the circumstances, if there had been in our valedictorian the slightest wilfulness, selfishness, smallness, or tendency to exalt form over spirit, he could and would have found plenty of arguments to justify his not paying any attention to that appeal. The first time that the Secretary ever saw Williamstown, he rode over from North Adams in a stage. On the seat with him were Wells and Snow. On the seat opposite were Brown, Rumsey and Dana, of '61. Wells and Snow talked together, disclosing the fact that they were about to enter the Freshman class. The Secretary kept still, not wishing to acknowledge his freshness to the Upper classmen. When the Blackington Mill was reached, Brown glanced out of the window, and remarked, "They've been painting the college buildings." Of course, the Secretary, being naturally curious, stuck out his head to look at these. "Fresh!" cried the three Sophomores,—after which—to show, or try to show, that he "didn't care," he opened his first conversation with Frank. It is not necessary to say that never afterwards was he ashamed to have such a classmate. In 1896 the Secretary delivered a course of lectures in Kansas University. It would have done the hearts of any of our old classmates good to notice how playful our hard working valedictorian had become. The first impression of this was conveyed by a vigorous kick on the shins when the representative of the effete civilization of the east presumed—in the presence of a Kansas waitress!—to recommend the prescription of the Apostle Paul for his host's "stomach's sake" and "often infirmities." All of us who have been professors know that we are obliged to treat different college classes—owing, probably, to the attitude of mind of certain of their leaders of opinion—differently. With some classes a teacher never dares—to modify slightly an expression of Dr. Holmes—to be "as funny as he can,"—not even as natural as he can. If he have not sufficient caution to avoid this, his stories may end like those of the schoolmaster in Goldsmith's *Deserted Village*—

"Full well they laughed with countefeited glee
At all his jokes, for many a joke had he."

And a College Professor who allows his jokes to be "he-hawed" will soon be "he-hawed" himself. With other classes, however, a teacher can play as with kittens, and run no more risk of being discredited than he would in his own parlor. The relations of our classmate with all those surrounding him in the town of Lawrence and on its University Campus seemed to be of this latter sort. In fact, the conditions were such as almost to surprise one,—in part on account of their connection with the development of the character of the man that we used to know in college; in part because of their contrast with the more or less conservative punctilios to which men become accustomed in an Eastern University. Frank usually greeted the students with "Hello," and, not infrequently, with a slap on the shoulder. The whole conditions of his life conformed to one's ideal of a scholar and executive whose achievements were so thoroughly appreciated, and whose surroundings were so thoroughly sympathetic, that no manifestation on his part of any possible degree of naturalness, simplicity or playfulness could, or would, be misinterpreted. He said once—a few years before this time—that he had never received for a salary more than twelve hundred dollars a year. But does not a life like his receive, in many ways, a great deal more than it would be possible to obtain through using any salary, however large?

PROF. JAMES FIELD SPALDING. 43 Larch Road, Cambridge, Mass.

Born, Enfield, Conn., Dec. 5, 1839; son of Asa Leffingwell and Mary Dixon Spalding; prepared for college at Williston Seminary; Valedictorian of the Class of '57; entered Williams with '61 in 1857; was absent from college a year—from 1858 to '59—and during part of his course subsequent to this; graduated with '62; was one of the three Freshmen of '61 on Prize Rhetorical (Moonlight) Ex.; 'Logian Orator, Junior year, on Adelpic Union Ex.; one of five editors of the Quarterly; took the Classical Oration at graduation; Mem. of Class Eating Club, Kappa Alpha, and Phi Beta Kappa; given A. B. and A. M. in course, and, 1887, D. D. by Williams.

Teacher at Catskill, N. Y., '62-'63; Tutor, Williams, '63-'64; Associate Principal Round Hill School, Northampton, Mass., '65-'70; Minister in Episcopal Church, '69-'91, with rectorships in St. John's Ch., Northampton, Mass., '69-'70; St. John's, Ithaca, N. Y., '70-'72; Trinity, Portland, Conn., '72-'79; Christ Ch., Cambridge, Mass., '79-'91. Withdrew from ministry, 1891; received into Catholic Ch., 1892; in Teaching and Literary work

since 1892; Professor English Literature, Boston College, 1899-1903; residing Concord, Mass., 1896-1900; Milton, Mass., 1900-1904; Cambridge, Mass., since 1904.

For many years, an Independent in politics with Democratic preferences. Books and other writings: "The Teaching and Influence of St. Augustine," 1886; "The World's Unrest and Its Remedy," 1898; also many essays and articles upon educational, literary and religious subjects.

Married, Enfield, Conn., Ap. 28, 1864, Mary Harper, who is still living. Children: (1) Walter Raymond Spalding, b. 1865; graduated at Harvard in 1887, and is now Assistant Professor of Music in that University; married, April, 1896, Alexandrina Macomb Stanton; no children. (2) Henry Dixon Spalding, b. 1869, and died in 1904. (3) Philip Leffingwell Spalding, b. 1871; graduated at Harvard in 1892; for many years he was in the Bell Telephone Co. of Penna., where he became Gen. Manager and Vice-Pres. Since 1912 Pres. of N. Eng. Telephone and Telegraph Co., Boston; married, Oct., 1900, Katharine Hobart Ames, of Mass., and has three children,—Philip, Oakes Ames, and Hobart Ames.

He expresses himself as much indebted to the invigorating physical influence of the mountain air at Williamstown; and to the mental stimulus of the opinions and teachings of Dr. Mark Hopkins.

As most of us will remember, "Jim" was one of those phenomenal classical scholars of the olden time—what one can notice in the recitation-rooms of the present leads him to doubt whether anything similar exists to-day—who had so thoroughly committed to memory all the Greek and Latin paradigms and laws of syntax, and who had eyesight so keen to detect any termination to which they could apply, that the correct answer with the whole phraseology of the rule and often its whole list of exceptions would greet the ears of the class literally before his Professors had completed the sentence in which they had begun to frame their questions. He had led his class at Williston, and, had it not been for the state of his health, which necessitated many prolonged absences, he probably would have stood higher than third when he graduated in '62. He was an exceptionally careful writer; and his whole nature was characterized by the accuracy of observation and expression without which he never could have been the classical scholar that he was. Possibly it is these mental traits, joined to an emotional vein of sentiment in him, concealed to most people but making him the most loyal and stimulating of friends, that one can attribute a good deal of that which led to his conversion to Catholicism. In college, he was a

strong Calvinist, taking evident satisfaction in the logical consistency of that system. When subsequently he detected a weakness in some of its connecting links, he turned, for a complete whole, to Episcopacy; and then, for a similar reason, to Catholicism. If some of the rest of us do not leave the churches in which we find ourselves, and go into others, it is probably largely because we have, consciously or unconsciously, come to think that, owing to a lack of organic connection between the material and the spiritual, it is not feasible in religion, and so, as we argue, not necessary, for the mind to act logically—only analogically. This conclusion, however, need not lessen our respect for those who differ from it. It was no easy matter for a man like Spalding to separate himself, as he felt that he was doing, from his old friends, and even, to some extent, from his family. In the circumstances, he deserves—what there is no doubt that the whole class is ready to give him—the kind of admiration which all thinkers without exception yield to one who, against his own affections and interests, has manifested the courage of his convictions to such an extent as, persistently, to deny himself, take up his cross, and follow them wherever they may lead.

PROF. LEVERETT WILSON SPRING. Brimmer Chambers, 42
Pickney St., Boston, Mass.

Born, Grafton, Vt., Jan. 5, 1840; son of Edward and Martha (Atwood) Spring; entered Williams in 1858; was in '62 only one term; entered '63; took the Latin (second honor) Oration on Junior Exhibition, was editor of the Quarterly, Class Day Orator, and an honor man at Commencement. A member of the 'Logian, Delta Upsilon and Phi Beta Kappa; received A. B. and A. M. at Williams, and D. D. from the University of Kansas in 1886.

1863-'66, at Hartford Theological Seminary; 1866-7. Res. Licentiate at Andover Theo. Sem.; Ordained Congregational Minister, 1868; Pastor Rallstone Ch., Fitchburg, Mass., 1868-'75; Plymouth Ch., Lawrence, Kansas, 1876-'81; Prof. Eng. Lit., Univ. of Kansas, 1881-6; Morris Prof. Rhetoric, Williams, 1886-1900; Emeritus Prof. same, since then. Member Am. Historical Assn.; Mass. Historical Soc.; N. E. Historic-Genealogical Soc.; St. Botolph Club, Boston.

Author of "Kansas" (in the Commonwealth Series), 1885; "Mark Hopkins, Teacher," 1888; "Williams College," in *Hist. of Berkshire Co., Mass.*, 1906; Editor of "Centennial Anniversary of Williams College," 1893; "Addresses of Pres. Hopkins and Rev. Thomas Robbins at the Semi-Centennial of Williams Col., in 1843;" Pub. in 1893; "Induction of President Garfield," in 1909.

Married, Sept. 25, 1867, Elizabeth, dau. Prof. William Thompson, Hartford, Conn. Mrs. Spring died March 19, 1910. Children: (1) Mary Thompson Spring, b. 1870; died 1877. (2) Romney, graduated at Harvard Law School, in 1897, is unmarried, and of the firm of Matthews, Thompson & Spring, of Boston, Mass.

Spring was with us only a part of Freshman year, but he left a record for having been able to give the most finished translation from the classics of any classmate that we ever had. This gift of expression remained with him through life. For further notice with reference to him, consult Reports of the Class of '63.

REAR ADMIRAL EDWIN STEWART. 405 Scotland Rd.,
South Orange, N. J.

Born, New York City, May 5, 1837; son of John and Mary Aikman Stewart; prepared for college at Phillips Ac., Andover, Class of '58; entered Williams early in '59; but left in 1861, to enter the navy. In college he was the Chief Marshal in the Freshman Wake Procession; was one of the three Freshmen on the "Moonlight," Prize Rhetorical Exhibition; Orator for the Class at the Jackson Supper of Sophomore year; and elected editor of the Quarterly, but could not serve because of enlisting for the war. He was a member of the Class Eating Club, the 'Thalian Assn., and the Technian and Chi Psi Societies. Received A. B. and A. M. from Williams in 1872 and LL. D. in 1898.

Appointed Ass. Paymaster, U. S. Navy, Sept. 9, '61, commission signed by Pres. Lincoln; Paymaster, Ap. 14, 1862; Pay Inspector, March 8, 1879; Pay Director, Sept. 12, 1891; Paymaster General of Navy, May 16, 1890; reappointed in 1894 and in 1898; retired with rank of Rear Admiral, May 5, 1899. Ships to which attached, "Pembina," "Richmond," "Michigan," "Hartford." "Lancaster." Battles in which engaged,—Port Royal, Port Hudson, Mobile Bay.

Presbyterian: for many years, ruling Elder, and Superintendent of Sunday School, Church of Covenant, Washington, D. C. Republican in politics. Clubs: Metropolitan, of Washington, D. C.; University, of New York City; Atlantic Yacht, of New York Harbor; Essex Co. Club, of West Orange, N. J.; Societies:—Military Order of the Loyal Legion, Junior Vice Commander, Senior Vice, and Commander, D. C. Commandery; Sen. Vice, and Commander, N. Y. Commandery; Senior Vice Commander-in-Chief of the Order (succeeding Gen. Arthur MacArthur); Society of American Wars; at one time Senior Vice Commander-in-Chief.

Married, Aug. 24, 1865, Laura Sprague Tuftes, of Andover, Mass. She died Feb. 3, 1875, of typhoid fever and was interred at Greenwood Cemetery, Brooklyn, N. Y.; married Susan Maria Esterbrook, of Plattsville, Wis., at Harrisburg, Pa., May 16, 1877; died, Dec. 8, 1909, of acute indigestion, and was interred at Arlington Cemetery, Washington, D. C.

Children:—(1) Edwin Stewart, Jr., b. Erie, Pa., March 5, 1869; died, Pueblo, Col., May 9, 1886. (2) William E. Stewart, b. Washington, D. C., Sept. 13, 1870; married Anna E. Trusdell, of Newark, N. J., and has two sons, Warren Trusdell Stewart and Edwin Stewart, 2d; residence, So. Orange, N. J. (3) Donald Speir Stewart, b. South Orange, Dec. 13, 1882. (4) Lawrence Sprague Stewart, b. June 17, 1886, was graduated from Naval Acad., Annapolis, in 1908, and is now an Ensign in U. S. N.

Not one of the eight others who came to Williams from the Class of '58 of Phillips Ac., Andover,—to say nothing of those whom he met first at Williams,—ever had any misgivings as to "Ned" Stewart's ability; or have experienced the slightest surprise in view of his success. At Andover he occupied the prominent position of President of the "Philo" Literary Society; and, when he came to Williams, all expected, as a matter of course, that he would be a Freshman Moonlighter. It is only in the peculiar direction in which his ability developed that there could be said to be anything unexpected. He was certainly not the man that most of us would have picked out to occupy a position making the most exacting demands upon what might be almost termed constitutional regularity and system in thought and practice. But, apparently, he only needed to be scratched in order to reveal these traits beneath the surface, furnishing thus one more of many instances encouraging to parents of boys of great initiative, showing that it makes all the difference in the world whether the exercise of certain desirable characteristics is merely required by others, or rationally recognized by oneself. It was an unusual compliment for a man to be appointed Paymaster General first under a Republican, then under a Democratic, and then under another Republican administration. But when the Spanish War came, the wisdom of such action revealed itself. The entire responsibility of seeing that our fleets and ships were provided and kept provided with food and ammunition devolved officially upon him; and, in marked contrast to the condition that prevailed in the army, the Secretary of the Navy (Long) could write to Stewart, as quoted in Noble's Class Report for 1902: "I am not aware that, even in the press and exigency of the most exacting periods, there has been any error or failure. The disinterested and successful manner in which the affairs of the bureau have been administered, the promptness and abundance

with which our ships and yards have been supplied, and the general thoroughness of your work in every respect are now matters of common knowledge." Probably, no one, with exception of the admirals commanding fleets in actual action, contributed more brain work to the success of this war than did our classmate, Stewart.

JOSEPH HALE STICKNEY. *Died Oct., 1858.*

He came from Lowell, Mass., and died after reciting with us for little more than a month. In the Class Resolutions, drawn up after his death, we read "the kindness of his heart, and his brilliant talents had already won our love and esteem." Of course, he was unmarried.

DR. HENRY BRADISH STODDARD. P. O. Box 57, Worcester, Mass.

Born, Sept. 28, 1840; son of William Henry Stoddard and Frances I. Bradish; entered college from Northampton, Mass., Sept., 1858, and graduated with '62. He had an oration on Junior Ex., and on Commencement. Besides doing good work on the Motto Committee, Freshman year, he is not recorded as taking part in college activities, though one does find him a 'Technian. He took A. B. with the class, and M. D. at the Bellevue Hosp. Med. Coll. in 1865.

In 1864, he was a Medical Cadet in the U. S. General Hospital, Newark, N. J.; practiced medicine at Northampton, Mass., from '65 to '78; then he removed to Newtonville, Mass., and continued to practice until 1904 when he was obliged to give up practice on account of failing health. At present, he is in a sanitarium at Worcester. The General Catalogue mentions that he is a member of the Mass. Medical Society.

He married, at Newtonville, Mass., in 1879, Jennie A. Oakes, now living at 16 Highland Park, Newtonville, Mass. Two children are also living, Geo. Oakes Stoddard, Commercial Photographer of Newtonville, aged 30; and Mabel Stoddard Loud (Mrs. C. W.), aged 28.

Stoddard in college had the sincere respect of all of us. He was a careful scholar and judicious thinker, blending with these an unusual degree of sensitiveness, modesty and reticence, which, while keeping him from pushing into the prominence that might have been his undoubtedly increased our personal regard for him. These qualities have prevented him, since graduating, from reporting to the class or to any classmate anything really definite with reference to his own career. But it would be strange if they had not rendered him peculiarly fitted for the confidential relations which must always exist between a successful physician

and his patients. All the class will join in expressing sympathy with him in the present condition of his health.

REAR ADMIRAL THEODORE STRONG THOMPSON.
Hotel Beaconsfield, Brookline, Mass.

Born, Northampton, Mass., Ap. 23, 1842; son of Augustus Charles Thompson (b. Goshen, Conn., Ap. 30, 1812) and Sarah Elizabeth Strong (b. Northampton, Mass., 1810; a grandau. of Caleb Strong, first U. S. Senator from Mass., and, later, Gov.); prepared for college at East Windsor, Conn.; entered Williams, Sept., 1858; graduated with '62. In college was one of our younger and more diffident men, but, Senior year, was a Vice-President of the 'Logian, and had an Oration at Commencement. Took A. B. and A. M. in course.

Enlisted in the 45th Mass. and served from '62-'63; in Volunteer navy, '63-'65; in business in Chicago, '65-'66; entered the regular U. S. Navy as Assistant Paymaster; and has, since then, risen gradually to the highest rank in that service; was in the Polaris Search Expedition to the Arctic in '69; brought survivors of the Virginius massacre from Santiago de Cuba to New York in '77; in '78-'80, in Boston; in '80-83, in New York Navy Yard; in '91 to '93, was on the U. S. S. Newark, on Atlantic Coast, in Columbian festivities at Cadiz and Genoa, and in grand review at Hampton Rd. and New York; in '96-'98 on the U. S. S. Massachusetts to the end of the Spanish war; in '99 made Pay Inspector and in 1904 retired as Rear Admiral.

He is Comrade of the Grand Army of the Republic; a Companion of the Military Order of Loyal Legion of the U. S.; of the Naval Order of the U. S.; and Post Commander of the Mass Commandery of the Naval Order of the U. S.; a member of the Union Club of Boston, and of the University Club of New York. He has never married.

He came up to the Secretary on a steamer crossing the Atlantic in 1809; but failed to make himself recognized till he gave his name. Then his whole manner at once recalled that of our former classmate. He seemed in good health and spirits, but as retiring in disposition as of old, and not at all inclined to be pleased when attention was called to himself—and to his companion—by addressing him familiarly as "Admiral." The Secretary did not venture to do that, but once—loud enough for a stranger to hear. The best way to describe him to the class is to say that he is the same modest, undemonstrative, reliable "Jerry" that he was fifty years ago. He was in Europe at the time of our Reunion, and this prevented him from being with us.

DEW. TILLOTSON. *Died in 1864 at North River, La.*

He came to college from Avon, Conn.; entered Williams, Sept., 1858, and left in 1859; was a member of the 'Technian and Sigma Phi Societies. After the war broke out, we heard that, for some reason, he had gone into the Southern Army, in the service of which, presumably, he lost his life. There is no report of his being married.

REV. EUGENE HENRY TITUS. *Died Georgetown, Mass.,
July 21, 1876.*

Born, Nov. 16, 1834, at Stockbridge, Vt.; son of Alden Wheeler Titus and Emmeline Brown; prepared for college at Phillips Ac., Andover, Class of '58; went to Harvard for two terms, taking, as was reported, some sort of an honor in oratory; entered Williams in '59, and graduated with '62. In college, he took the prize in Sophomore Prize Rhetorical (Moonlight) Ex.; was orator at Sophomore Biennial Banquet; and Class Historian for Junior year. Strange to report concerning one with his oratorical tendencies, he joined neither the 'Technian nor 'Logian Society; but was a member of the 'Thalian Assn., the Class Eating Club, and Delta Kappa Epsilon; took A. B. with his class.

He graduated from Andover Theo. Sem. in '65; was ordained Congl. pastor at Beverly, Mass., in '66; overworked in a powerful revival; rested; then took a pastorate at Bethel, Me.; resigned on account of health in '70; rested again; then in '71 took a pastorate in Farmington, N. H. A year later, he had nervous prostration, followed by paralysis of an unusual form, which led to his death.

He married, Dec. 27, 1865, Lucy Chaplin, of Georgetown, Mass., and had one child, Edward Kirk Titus, b. Sept. 20, 1866.

That the preaching of Titus in his first parish had led to a powerful revival, could not seem strange to his classmates when they heard of it. Both at Phillips Academy and at Williams he had been elected the chief speaker at an important class banquet; and his interest in oratory, and study of the subject, combined with a natural dignity of bearing, and a form surmounted by a face whose great forehead and deep set eyes reminded one of Daniel Webster, seemed to furnish him with almost unlimited equipment for service in that line of work. One can imagine few things more sad for such a man and his friends than to find all these possibilities and anticipations of usefulness suddenly ended by paralysis.

REV. ALBERT TRUE. *Died at Saratoga Spring, N. Y., Oct. 18, 1871.*

Born at Owego, N. Y., Oct. 30, 1839; entered college from Owego, N. Y., toward the end of our Freshman year; was on Junior Ex.; had the Logical Oration at Commencement; was Treas., Sec. and Pres. of Mills Theo. Soc., Disputant at an Adelpic Union Ex., and a member of the 'Logian, Delta Upsilon and Phi Beta Kappa; took A. B. with his class.

He studied at Auburn Theo. Sem., graduating in 1865; ordained and made pastor of Presbyterian Church at Cedar Falls, Iowa. After about two years he was forced to come east for his health; and, from '68 to the time of his death, was pastor at Elbridge, N. Y., where it is said that "unusual harmony prevailed, and numbers were added to the church." He went to Saratoga Springs, and died "from nervous exhaustion, occasioned by overwork."

He married, May 16, 1865, Maria Pitcher. No children reported.

True entered our class in the middle of one of the terms—presumably the third term, Freshman. As was our custom, we called a class meeting, after one of the recitations, and asked him for a speech. He rose and said, "My name is True; and I hope to be true to my name." This was all; but it was enough and in the thought conveyed, as well as in the conciseness and curttness of its form of expression, it was typical of the man. What he wanted to get at always was the truth; and, as a rule, he seemed to care very little about any frills or furbelows that might, or might not, be connected with it. To be upright and downright, and never to try to conciliate those who wish you to compromise with what you have come to consider wrong,—this was his ideal. At times it made him appear somewhat strait-laced. Nevertheless, he had the thorough confidence of all of us. A few more men like him in any community would do a great deal toward strengthening and stiffening its whole moral fibre.

JOHN W. UFFORD.

He entered Williams from Brooklyn, N. Y., Sept., 1858, and was with us about one term of our Freshman year. Since then, so far as can be ascertained, no member of the class has ever heard from him, or of him.

CHARLES UNDERHILL. *Died at Dresden, Germany, Nov. 25, 1868.*

He entered Williams from Sing Sing, N. Y., at the beginning of our Sophomore year. In Junior year, he left us; and, subsequently, graduated with '63. The Reports of that class will, probably, give details with refer-

ence to him. After graduating, he studied Civil Engineering at the Troy Rensselaer Polyt. Inst. While travelling in Europe, he died; unmarried.

REV. HENRY BEMAN UNDERWOOD. *Died at Algona, Iowa, Aug., 1875.*

Born, Dec. 25, 1839, at Poughkeepsie, N. Y.; son of Rev. Alanson Underwood. He entered the class from Newark, N. J., in Sept., 1858, and graduated with '62. In college, he was the Poet at the Class Soph. Biennial Banquet; was on the Prize Rhetorical (Moonlight) Ex., Junior year; gave the address to the Lower Classes on our Class Day, and had an oration, for which he substituted a poem, on Commencement. He was a member of the Lyceum of Nat. Hist., Mills Theo. Soc., and the 'Logian Society, and took A. B. with the class.

He studied at Union Theo. Sem. for one year, and at Andover Theo. Sem. for two years, graduating there in 1865.

Was ordained at the Congl. Ch., in Ringwood, Ill., in '66; was, afterwards, in Congl. Churches at East Long Meadow, Mass.; Marlboro, N. H.; Baxter's Springs, Kansas; and Hillsboro Bridge, N. H., remaining at the latter place about two years, and receiving some fifty into the church. In '73, he was settled at Algona, Iowa, and was pastor there till he died. He came east and married, July 8, 1875, at Wakefield, Mass., Emily S. Rich. He preached one Sunday after his return, and then died within less than two months after his wedding. No children are reported.

Had Underwood lived he probably would have become a prominent preacher. He was a faithful worker and patient thinker; and nature had endowed him with more than usual literary ability. Indeed, one of his songs is the only thing of the kind dating back to our class that is still printed in the college song books. This fact makes one wish that he were still living, if, for nothing else, to derive from it the satisfaction which every writer must feel in view of the assurance of having produced something that others consider to be of enduring value.

RICHARD WATERMAN, JR *Died at Chicago, Ill., Jan. 6, 1900.*

Born, Jan. 20, 1841, at Providence, R. I., descended on his father's side, from Richard Waterman, an associate of Roger Williams, in founding R. I., and on his mother's side, connected with Benj. Franklin and Gen. Nathaniel Green. He entered Williams in Sept., 1858; and, after one year, changed to Brown University; was a member of the 'Technian and Sigma Phi Societies.

When the war came, he left Brown, and was, first, a private in the 1st R. I. Infantry, and, afterwards, a Lieut. in the 1st R. I. Cavalry; saw hard service, and, broken in health, went to California to recover; from

'65-'68, studied in Harvard Law School, then entered law office of James L. Stark, Chicago, Ill., and for thirty-one years was a member of its bar. In 1880 Sergeant at Arms of Republican Nat. Convention.

He married, June 21, 1865, Virginia P. Rhodes, of Providence, R. I., and had three children, Pauline, born 1869, deceased; Sarah, born 1879, deceased, and Richard Waterman, Jr., born in 1870, now living in Chicago, and, lately, if not at present, secretary of the Chicago Bureau of Geography, 169 West Monroe St.

Waterman will be remembered by those of us who were with him Freshman year as a man of large, powerful frame, genial manners and full of public spirit.

SAMUEL EDGAR WELLS. *Died June 21, 1876.*

Born, March 21, 1838, at Manchester, N. Y. He entered college, Sept., 1858, from Port Gibson, N. Y.; and graduated with '62. In college, he had an Oration on Junior Ex. and at Commencement; was both a Marshal and Toast Master at the Soph. Biennial Parade and Banquet; was an Orator at one Adelpic Union Ex., Junior year, and Valedictorian at another, Senior year; and gave the Ivy Oration on Class Day. He was a member of the Assn. of Muscle; Lyceum of Nat. Hist.; 'Logian; Class Eating Club, and Alpha Delta Phi. He took A. B. and A. M. in course.

After graduating, he studied law in the office of Bowerman & Gamwell, Pittsfield, Mass., for a year; also took lessons in vocal culture in Boston. His health, however, seemed to necessitate his leading an out-door life, and from '63-'64 he was in Buffalo with Blackmer & Co., Commission Merchants; from '64-'70, in business in Albany; and from '70-'76, in the real estate business in Chicago. He died suddenly on the cars when he was travelling on business near Nashville, Tenn.

He married, June 19, 1867, Mary A. Bulkley, of Roxbury, Mass.; and had one son, born in 1871,—Bulkley Wells.

No reasonable person, no matter how high his standards, mental, moral or religious, as applied to ability, conduct or character, could fail to take satisfaction in association with such a fellow as Wells. To use a slang phrase—justified by its picturesqueness—"There were no spots on him." You could always be sure that whatever you proposed to him would be intelligently considered and decided according to its promise of accommodating or benefiting others. It is a distinct loss to humanity in general when qualities like his do not have a chance to develop and mature.

CHARLES EZRA WHITE. Care of Brown, Shipley & Co., 123
Pall Mall, London, England.

Born, Hartford, Conn., Jan. 6, 1840; son of Ezra and Mary Ann White; prepared for college in New York City; entered Williams, Sept., 1858; graduated with '62; in college, was on the Committee of Arrangements for Soph. Biennial Celebration; a member of the Class Eating Club; 'Technian and Chi Psi Societies; and took A. B. and A. M. in course.

After graduating, to quote his own language, "I was associated with my father and brother-in-law and classmate, Blagden, for many years in the management for the U. S. of the North Brit. and Mercantile Fire and Life Ins. Co., of London and Edinburgh; later, was a member of the Board of Directors in the U. S. of said Co. Retired from business in 1887; and have since then lived abroad."

"Presbyterian, and, before residing abroad, usually voted Republican."

"Have been married once. My wife is dead. Have no children."

The influence in Williams to which he seems most indebted is the "discipline of college life."

In college he was so unobtrusive and gentlemanly that I am sure that I am speaking for the class when I say that they never recognized any traits in him especially in need of discipline. But, undoubtedly, like most of the rest of us, he did need it, and we can take his word with reference to the result. He was the chairman of our "Cup Committee" at the Reunion of '65; and, later, subscribed liberally for the "Garfield Professorship." All of us will regret exceedingly the terms in which he evidently felt compelled to answer the letter of the Secretary. He says that he was "not able to be present at the class meeting. In my condition of health, the journey was too long and hard for me to take."

CAPT. EDWARD KIRK WILCOX. *Died pro patria, June 2,*
1864.

Son of O. M. Wilcox, of Springfield, Mass.; entered Williams, Sept., 1858, and was one of those who, because leaving college to go to the war, was subsequently given an A. B. In college he was a member of the 'Technian and Delta Psi Societies.

He enlisted as Sergeant-Major of the 10th Mass., in May, 1861; in Oct. was made 1st Lieut. in the 27th Mass., and, in Feb., 1862, Captain. He was the only man in the class who was killed in battle, being instantly shot down while leading his company in a charge upon the works of the enemy in the Battle of Cold Harbor. He was never married. The following is from a New York newspaper—"In honor of the memory of some

of the gallant dead belonging to the 18th Army Corps who have fallen in the campaign before Petersburg, Gen. Butler has ordered that the redoubts and batteries on his lines shall hereafter be known as follows, viz. . . . the ten-inch mortar battery in front of the Curtis House is named Battery Wilcox, after Capt. E. K. Wilcox, 27th Mass. Vols., Assistant Adj. Gen. on Gen. Stannard's staff."

A satisfactory estimate of our classmate's character and work is well phrased in this notice of him taken from the Springfield (Mass.) *Republican*: "No man was more esteemed by his friends; and there were many of them. He had just enough of the love of adventure with a smack of intrepid daring to make a capital fighting officer, but not an incautious one. He was exceedingly popular with his men, who never flinched from going where he was ready to lead them; and in his regiment, as well as among his friends at home, his loss will be deeply mourned."

REV. CHARLES FITCH WILLIAMS. *Died Davenport, Ia., Jan. 9, 1906.*

He entered Williams from Keokuk, Ia., Sept., 1858. His name is in the College Catalogue every year of our course except Junior, and he is not recorded in the General Catalogue as graduating in '62. His health prevented him from being present continuously; or taking the full course. He was a member of the Mills Theo. and the 'Logian Societies.

After the class graduated, he taught in 1862-'63 at the North Adams High School; from '63-'65, acted as Chaplain in the New York House of Refuge, Randall's Island, N. Y. City; for a time was Instructor in the Ill. State Institution for Deaf Mutes, at Jacksonville, Ill.; was ten years Chaplain in the Iowa Penitentiary at Fort Madison, Ia., being also, part of that time, Principal of the Fort Madison Acad., and, part of it, teacher of Natural Sciences in the Denmark Acad. Afterwards, for four years, he was State Superintendent of the Children's Home Society, of Missouri; then pastor, for one year, of the First Methodist Church, of Keokuk, Ia.; then Secretary of the Iowa Sabbath Assn. In 1896—several of these dates are not accessible—he became organizer of the Iowa Anti-Saloon League, and Associate Editor of its organ, "The Dial of Progress." He died after a lingering illness caused by a painful disease,—cancer of the bladder.

He married, March 14, 1871, Mary Eleanor Libbey, who was living in 1907; and a son, Charles Couzens Williams, born Jan. 26, 1880, who also was living in 1907. Letters to the family have been returned through the Dead Letter Office, Washington, D. C.

The list of activities in which Williams was engaged shows the truth of what he said in his letter printed in the Class Report of 1882,—“Ely's prophecy that Williams would be a regular

Methodist preacher has been fulfilled, except that my career as a Methodist minister has been conspicuously irregular." He evidently had a busy and useful life, wholly devoted to the betterment of his fellows, directed through such methods toward such results as, according to his judgment, seemed to be of supreme importance. Of whom could more be expected?

With this last name the record of our class is brought to a close. The record shows that some of us have done more than we or our friends had expected; and some have done less. But few of us, I think, have failed to learn enough in life to attribute a great deal of what has happened, either favorably or unfavorably, to circumstances,—to conditions of health, inheritance, opportunity, friendship, family, or congenial and appreciative commercial, social or literary environment. In fact, one characteristic of our fiftieth reunion meeting must have impressed every one who was present: and it was a noteworthy tribute to the teaching that had been derived either from the college that had started, or from the experience that had developed our careers,—probably, more or less, from both. This characteristic was the absence of any exhibition, on the part of anyone, of exultation in view of what some would term success in life, or of despondency in view of what the same might term failure. All seemed to have learned that it is not always what a man appears to do or to be that determines his absolute standing or value. Indeed, with college graduates, how could this be? The possession of qualities most naturally desired by them,—liberal culture, authoritative scholarship, literary facility, conscientious rationality, well balanced judgment—can be accurately estimated by those only who themselves have similar traits. If one happen to have come into contact with those possessing these, the most that can be said in his favor is that he has been fortunate. But, even then, such persons may have lacked the magnanimity of disposition or the independence of thought needed in order to make them acknowledge what they have recognized. In this case, any contact with them may have proved unfortunate. Nothing injures a man more than not to be helped by influential persons supposed to be in a position to help him. So a man's evil associations—in a

sense not meant when that statement was originally made—may corrupt good manners. They may prevent the world from treating him or his works with the deference or courtesy that each deserves. What then? He is certain to become pessimistic, unless he have learned that there is no rule in life in accordance with which the best people in any sphere have, or ought to have, the “best time.”

In the Alumni Meeting of the Tuesday on which we had our reunion a laugh was raised by a remark to the effect that, as the object of life is discipline, the most successful man must be the one who has been the most disciplined. The statement was true, but, perhaps, in a world accustomed to deception, too true not to be unexpected, and, therefore, humorous because incongruous. Yet it might have been possible to show its literal accuracy by marching to the platform certain of those then and there present. The procession was not ordered to fall into line for the very sufficient reason that few, before death, care to become exhibits in a museum even as unobjectionable otherwise as that which holds an Alumni collection. But there were certain characters, not to say faces, in that audience from which it could have been proved that spiritual contentment, either in this life or in the life to come, is attainable through only one method. The Bhudda got a glimpse of it, but he seems to have misinterpreted “the way.” He thought that it could be reached by eliminating desire. But could a spirit with desire eliminated either love or be loved; and, if not, could it have spiritual content? What desires seem to need is, not elimination, but conversion. In other words, they seem to need to be turned away from supreme interest in that which depends upon the possession of anything material—even, perhaps, of material personality—and to be turned toward supreme interest in the forces, principles, laws working sometimes with, but sometimes without, the material aspects which they may assume, these latter having little importance except in the degree in which they represent the former. Desires thus converted necessarily tend to conscientious and rational service devoted not to oneself but to all; for it is only all things in nature and humanity which, when working together, can fully represent these forces, principles and laws,—

in other words, can represent the living Spirit which is the all and in all. When a man's inmost desires have been converted to the spiritual in this sense, he can accept in life whatever lot is assigned him, and rejoice in it. He can realize that he is no more, no less, than a part of a whole,—a single drop in a surrounding ocean of humanity. A few drops of this in the course of their material existence float near the surface where the winds of circumstance fling them up like spray to sparkle in the sunshine. The most are always forced to keep below the surface, so far down in the darkness, perhaps, that about them is no evidence that there has ever been any sunshine whatever. But all the drops together many join to further equally the general onward movement. Before long it is inevitable that any one collection of them must drift or be driven upon the shore where they shall separate and vanish. But let us recall that, within them, there is something that is not lost,—something that can be lifted to a higher and brighter existence. Let us recall that, though invisible, this can be borne back by the clouds to the mountain top, where it shall permeate new springs of energy and from thence flow forth to continue to be an influence.

THE CLASS ROLL.

Henry Anstice, Jr.	Everett E. Lewis.
Samuel C. Armstrong.	Benj. F. Mather, Jr.
George W. Bacon.	A. Moss Merwin.
Roswell B. Bacon.	James B. Metcalf.
Joseph F. Baker.	George F. Mills.
William W. Ball.	Frederick W. Mitchell.
George F. Bemis.	Albert M. Moore.
William P. Bennett.	John H. Morley.
James Bigelow.	Nicholas Murray.
Samuel P. Blagden.	C. P. H. Nason.
J. Albert Blake.	Franklin E. Nettleton.
Edward S. Brewster.	John D. Nicoll.
Edward D. Brigham.	Edward B. Nims.
James R. Campbell, Jr.	Mason Noble, Jr.
Patrick L. Carden.	Dana W. Noyes.
Franklin Carter.	George A. Parker.
Charles C. Clarke.	William Parker.
Walter Condict.	Henry T. Perry.
Julius H. Cone.	S. Fowler Phelps, Jr.
Robley D. Cook.	George F. Pratt, Jr.
Abel Crook.	George L. Raymond.
Henry B. Crossett.	Homer Rogers.
Edward R. Cutler.	Edward W. Schaffler.
John B. Cuyler.	J. Edward Simmons.
J. Mason Davison, Jr.	Edmund B. Smith.
John Henry Denison.	Elmer C. Smith.
S. G. W. Ely.	Thomas J. Smith.
Horace B. Fitch.	Frank H. Snow.
J. Gordon Frazer.	James F. Spalding.
Frank Freeman.	Leverett W. Spring.
John A. French.	Edwin Stewart.
Eugene T. Gardiner.	Joseph H. Stickney.
Theodore Gilman.	Henry B. Stoddard.
John H. Goodhue.	Theodore S. Thompson.
J. F. S. Gray.	DeWit H. Tillotson.
Edward H. Griffin.	Eugene H. Titus.
Charles C. Harris.	Albert True.
George P. Hart.	John W. Ufford.
Reuben S. Hazen, Jr.	Charles Underhill.
Archibald Hopkins.	Henry B. Underwood.
William N. Hudson.	Richard Waterman, Jr.
Edward R. Hutchins.	S. Edgar Wells.
Robert G. Hutchins.	Charles E. White.
William A. James.	Edward K. Wilcox.
Henry DeW. Joy.	Charles F. Williams.
Albert N. Leet, Jr.	

THE END.

From debris found in an old book house /
and preserved, primarily, for our grandchild



George L. Raymond

RAYMOND, George Lansing, educator and author, was born in Chicago, Ill., Sept. 3, 1839, son of Benjamin Wright and Amelia (Porter) Raymond. His family is supposed to be descended from a Huguenot ancestor naturalized in England in the sixteenth century, but through both parents he can trace back during more than two hundred years of unmixed New England ancestry. His father was a prominent merchant and mayor of Chicago. He was educated at Phillips Academy, Andover, at Williams College, Massachusetts, and at Princeton Theological Seminary, and subsequently studied for three years in Europe. Later he had charge of a Presbyterian church in Darby, a suburb of Philadelphia. In 1874 he went to Williams College to teach English literature, aesthetics, rhetoric and elocution. The success of his pupils, who in every year but one, between 1874 and 1880, took prizes in the intercollegiate contests in oratory and composition then held yearly in New York city, caused him, in the latter year, to be called to the chair of oratory and æsthetic criticism in the College of New Jersey. This position, owing to prolonged ill health, he resigned in 1893, but was immediately elected professor of æsthetics in the same institution; this chair he still holds, (1898). His earliest attempts at authorship were in poetry, and his poems are collected in three volumes published in 1886-87. "A Life in Song" is said to contain, under the guise of a story of the experience of a reformer, the most accurate and thorough expression that has ever been made of the motives underlying the emancipation of the slaves in our country and the war of secession. "Haydn," the chief poem in the volume entitled "Ballads of the Revolution," is a portrayal of the results of undue exertion of personal influence, and "Ideals made Real," the chief poem in the volume entitled "Sketches in

"Song," contains a philosophical reconciliation of art and religion. His poetic methods extend all the way, from exuberant excess of imagery, as in the first book of "A Life in Song," to intentionally bald directness, as in the "Ballads." But his foremost characteristic, according to his admirers, is a combination of apparent facility and simplicity of expression with great finish of style and depth of meaning. Prof. Raymond is mainly known by his popular and æsthetic lectures, the effects of which are reinforced by an exceptionally fine delivery, and by his published prose. Aside from the humorous and sketchy but very realistic description of characters and incidents in an American suburban town, contained in a novel called "Modern Fishers of Men," published in 1879, his prose deals with subjects connected with æsthetics; and the insight, originality and suggestiveness of his treatment of these is universally acknowledged. "The Orator's Manual," published in 1879, has long been a standard text-book on elocution. "The Writer" (1894) is a collaborated text-book on rhetoric, in which for the first time the principles underlying written discourse have been correlated to those of oral discourse; and he has shown the identity of the same principles as applied not only to these arts but to all the higher arts, in a series of volumes on comparative æsthetics. Prof. Raymond's fundamental æsthetic proposition is that art is the representation of human thought and emotion through the use of forms appropriated from nature. Because of his insisting on significance as well as form in art, he has been accused of subordinating the latter to the former; but, as a fact, no one has ever emphasized or developed the necessity of form as form more fully than he has in such volumes as "The Genesis of Art-Form" (1891) or "Rhythm and Harmony in Poetry and Music" (1895); though it is form as related to significance upon which he dwells chiefly in the volumes entitled "Poetry as a Representative Art" (1886), "Art in Theory" (1894), and "Painting, Sculpture and Architecture as Representative Arts" (1896). According to his conceptions, the same principles apply not only in all the arts but to every possible effect in them, whether of thought or of form; and it is through understanding these principles, rather than by imitating historic styles, that the artist can be guided to right and original methods of production. Prof. Raymond has received the honorary degree of E. H. D. from both Rutgers and Williams colleges.

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New York.

1898.

REFERENCES TO PUBLIC SPEAKING AT WILLIAMS.

The annual "moonlight" Oratorical Contest took place in the evening, and the orations were marked by a singularly uniform excellence of both thought and delivery--Williams Atheneum, 1874.

The annual Oratorical Contest gave positive proof of prof Raymond's thorough training. We can safely say that the speaking was uniformly excellent--Williams Atheneum, 1879.

The speaking by the graduates was unusually excellent, eliciting the warmest praise--The Congregationalist (Boston) 1880.

The Orations were superior in quality, and the speaking was remarkably good. But this is not unusual at Williams--N.Y. Observer 1881.

As to the speaking, I think it the best that I have ever known on a College platform. Sitting with Judge Olin twenty years after graduating and listening to Commencement orations he remarked "They are the same motions that we used to make it is not so now. The action was natural, various, appropriate, and not excessive"--N.Y. Evangelist, 1881.

It is hardly possible to overestimate the value of the individual drill in vocal gymnastics given this term by Professor Raymond. Every person desirous of a deep resonant chest-voice instead of, perhaps, a piping throaty or catarrhal tone, should patronize this inviting optional. The facilities in this department were never so good, and we are pleased to say, never so well appreciated as at present. This is not a matter to be delayed until next term; for then our Professor will be laboring in another college (Princeton), and will not return till the third term, when he will be more than busy training the thousand and one Commencement speakers. It is a source of much regret to the many who take this elective that we are not to have the benefit of it next term--Williams Atheneum, 1880.

Professor George Lansing Raymond, the author of "The Genesis of Art-Form," and other works on esthetics, and also of "A Life in Song" and other books of poetry, published by G. P. Putnam's Sons, is a graduate of Williams College. For several years he was a professor of English and Oratory in that institution. Later, mainly because his pupils were almost uniformly successful in taking prizes in oratory and composition at the intercollegiate contests held between 1870 and 1880 in New York city, he was called to Princeton as Professor of Oratory and Esthetic Criticism. At present he is Professor of Esthetics in that institution, but for a few years he has been there only a part of the college year, spending the other part in Washington, D. C., where he passes his time in writing his books.

Prof. George L. Raymond, the poet, and author of the "Orator's Manual" and "Painting, Sculpture, and Architecture as Representative Arts," and other works on esthetics, published by G. P. Putnam's Sons, is said to be so much of an expert in the meanings of the postures and movements of the body that it amounts to a species of mind-reading. When he first went to Princeton to teach oratory, the compulsory speaking before the whole college was unpopular and the speakers, who controlled their own orders of exercises, attempted to make a farce of them, once by hiring a negro band to furnish music, once by issuing mock schedules, and once by all dressing in fancy costumes. He discovered and prevented each of the schemes through observing the movements of those who came to him to rehearse. It is said that it was not infrequent for him to interrupt a student when reading or speaking a supposedly original composition or oration by saying, "This was not intended to be an exercise in penmanship." A few years ago, as a result of joining in the diversions of an evening at a seashore resort, he received a serious invitation to lecture on the occult before a city art and science club. He replied that if they wished he would be happy to lecture to them upon art, which was altogether the best agency of which he knew through which to make the occult seem visible.

Those who have been pupils of Prof. George L. Raymond, or have studied his "Orator's Manual" or "Poetry as a Representative Art," and know how practical, as well as theoretical, is his mastery of the art of expression, either in gesture, voice, or verse, will not doubt the trustworthiness of expert reviewers who consider his "Aztec God and Other Dramas" well fitted for dramatic representation.

Prof. George Lansing Raymond, whose seven volumes upon Esthetics, published by the Messrs. Putnam, are attracting contemporary attention on account of the combined comprehensiveness and minuteness of the treatment, has had, as the New York Times points out, almost an ideal equipment for the work undertaken. He has been a musician, a poet, an elocution teacher and reader, has studied sculpture with Curtius in the Berlin Museum, esthetics with Vischer in Tübingen University, the Delsarte and other methods of posture and pantomime at Paris, and has traveled and seen about all the art and architecture in Europe or Asia. When he differs, therefore, as he is said to do radically, from some of the conventional critics of the day, there is, if not always a good reason for his views, a good reason at least why he has a right to be heard.

It is difficult to write patriotic poems in a young country. To view a hero in his proper light, we seem to need to see him not too near at hand. Perhaps no one has ever met this difficulty more successfully than Prof. George L. Raymond, in his poems, new editions of which have just been published by G. P. Putnam's Sons. The direct Saxon simplicity of the style of the revolutionary ballads in his "Ballads and Other Poems" almost necessarily suggests the homespun ancestors whom they depict; while the imaginative qualities of his "A Life in Song," which at times seem to lift the thought far above the range of any possible experience of the present, are given a plausible conformity to that which is contemporarily possible, by the autographic, subjective, and often lyrical forms in which they are expressed. To describe occurrences at a date so recent as the anti-slavery crusade and the civil war, one could hardly conceive of a better plot than that of "A Life in Song."

There are two poets to whom Prof. George Lansing Raymond, author of "The Aztec God" and "A Life in Song," of which G. P. Putnam's Sons have just published a new edition, is constantly compared. By some it is said that in simplicity of style and uplift of thought he resembles Wordsworth, and by others that in metaphorical picturesqueness and aphoristic generalization he resembles Shakespeare. A poet who could be truthfully said to combine the qualities of these representatives of the two extremes of poetic expression would certainly be worthy of more than ordinary consideration. Are the comparisons justified, or do they furnish only another illustration of the general superficiality of modern criticism?

REFERENCES TO PUBLIC SPEAKING AT PRINCETON.

The wonderful improvement in ease and naturalness of numbers of as unpromising orators as often fall into an instructor's hands are all the tribute that need be paid to Prof. Raymond's skill and patience. He never found fault without suggesting the remedy in such definite shape that every one could avail himself of it--Princetonian, 1880

The uniform excellence of Chapel Stage speaking this year, and the interest taken by students and towns-people in it, as evinced by the unusually large audiences, have done much toward giving a new lease of life to this College exercise--Princetonian, 1882

The Chapel Stage orations reflect great honor upon the care and labor of Prof. Raymond, the results of whose teaching are evident--Princeton Press, 1882

Not a speech of the eighteen was, in any way, a discredit to the class. One noticeable thing was the absence of mannerisms and of the "ministerial tone" so much criticised in connection with College speaking. The credit for this belongs in a large measure to the new system of elocutionary training which has come into vogue under the management of Professor Raymond.--N.Y. Evening Post, 1883.

Princeton College, whose professor of Oratory, Mr. George L. Raymond, has demonstrated, year after year, how exactly and effectively the voices of young men may be developed by a scientific method. Neither nasal head-tone nor conventional "sing-song" is now heard on commencement stage, though each was abundant a few years ago--Harper's Weekly, 1884.

The last number of Harper's Weekly pays a deserved compliment to Prof. Raymond's method of instruction in oratory--Princeton Press, 1884.

See also the second page following.

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There is no doubt that the style of Professor Raymond's poetry, whether in "A Life in Song" or "The Aztec God," is distinctly different from that of most modern verse. If we turn to his poetry immediately after reading Shakespeare, Coleridge, or Wordsworth, we are conscious of no great change in the general method; but not so if we read him immediately after Swinburne, Kipling, or even Tennyson. The difference that we feel is not owing to qualities that are less musical or metaphorical or aphoristic, but to an apparent simplicity and facility which cause the figures to slip through the mind, as it were, without impressing it unless we choose to pause and consider them. Professor Raymond's poetry has a clearly apprehended surface meaning, but, beyond and below this, it has also a deeper meaning, perceptible only to a second reading; but this is exactly what is true of the styles of the older poets just mentioned, to say nothing of the Bible. In his "Representative Significance of Form," just published by the Putnams, Professor Raymond intimates that in his opinion modern poetic style is characterized by an unnatural straining for effect, and is therefore inartistic. In his own poetry he seems to have consciously turned away from this method and to have adopted the older method. This sufficiently explains why some of the critics of the present do not like him. They fail to recognize in his works the fashion to which they have become accustomed; but the question of their likes or dislikes is not of supreme importance. What is so, is the question whether the fashion from which Professor Raymond has deliberately departed is as temporary and inartistic as he seems to think it.

Any one who recalls that the best poetry, as a rule, is optimistic, and that the Americans are the most optimistic of people, must recognize the fitness of the theme developed and the time depicted in Professor Raymond's "A Life in Song," a second edition of which was recently published by G. P. Putnam's Sons. Probably never before in history was optimism so prevalent as among the anti-slavery reformers of America just at the end of the war for secession. Because of the fulfillment of their hopes, many of them believed that the millennium had actually begun, not one shadow of the after-effects of reconstruction having then appeared upon the national horizon. It was almost inevitable that a poem intended to represent the experience of a reformer of this period should be full of uplift and inspiration.

Whatever else Americans may be, it is acknowledged by most of us that we are not distinctively an artistic people. It is noteworthy, therefore, that what is probably the most complete system of art-criticism ever attempted has been written in this country. We refer to the Comparative Esthetics, in seven volumes, prepared by Prof. George L. Raymond, of Princeton, and published by the Putnams. The German criticism has been theoretical, the French practical, and the English narrowly restricted to only one or two arts, like painting and sculpture considered, not in their relations to music or poetry, but separately. Professor Raymond applies identical principles both to theory and to practice, and to these equally in all the arts. In fact, he seems to be trying to do for art what America has done for life—*i. e.*, trying to take the best from each country, and to produce from the combination something new. Of course, it goes without saying that some of his conclusions seem revolutionary; but he endeavors to show by illustrations that his principles have always been carried out by the best artists and poets, from those of the Greeks downward.

Messrs. G. P. Putnam's Sons have lately published a third edition of Prof. George L. Raymond's "Ballads and Other Poems." History seems to be repeating itself in the experience which Professor Raymond is having with his poetry. In his critical work, entitled "The Representative Significance of Form," he brings against the poetry of our times the same charge that Wordsworth brought against the poetry of his time, namely, that of substituting for real poetic sentiment an unnatural striving for effect in style. Some of the contemporary poet-critics of Wordsworth's time retaliated by calling his own style commonplace. This is just what a corresponding class in our own time are saying of Professor Raymond's.

It is somewhat strange that the Chicago papers have not begun to lay claim to Prof. George L. Raymond as a great poet and critic, not of America in general, but of Chicago in particular. He was born, it seems, in that city. Have they failed to call attention to the fact because fearing that to it many may attribute the impulse manifested by the hero of "A Life in Song," which, in the first canto, causes him to run away from home?

Since the advent of Prof. C. L. Raymond to Princeton, there has been a marked change and improvement in the style of oratory among the students. There has been a more careful method, better enunciation, less florid gesture, and admirable management of the voice. These characteristics were noticeable in the Junior Orator Contest. There was not a poor or uninteresting oration. The Church was crowded with an enthusiastic audience which remained until the end--N.Y. Evening Post, 1884.

The professor of oratory has worked with rare patience, and his efforts are widely and thoroughly appreciated. The success of his instruction can best be demonstrated by an examination of the recent Chapel Stage exercises--Princetonian, 1885.

It was a very exciting contest. Not only was the average of the speeches very high, but the evidences of superiority were not strongly enough marked to make it very probable who the four prize men would be--Princetonian, 1885.

Princeton is strong in literature as well as in philosophy. She is proud of such men as Murray, Hunt and Raymond. Of late years, more attention has been given to composition and especially to oratory. A thorough drill prevails from Freshman year onward; and one has only to listen to the Junior and Senior orations to discover the moulding influence of skillful fingers. Finely written orations in almost every case, manly delivery, graceful gestures, correct tones of emphasis,--these made many an alumnus proud of the rhetorical and oratorical work of the College. And this year is no exception to the rule--Correspondent in the Chicago Interior, 1887.

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In a recent advertisement G. P. Putnam's Sons bring out the fact that Professor Raymond's poetry, as illustrated in "A Life in Song," expresses truth in such terms as to commend themselves to adherents of many different schools of thought, commendations being quoted from all sorts of religious periodicals, from the most orthodox Christian to Jewish. For some reason—possibly because the spiritual and poetic are so closely related—the readers of religious papers are, as a rule, the greatest readers of poetry; and, for this reason, the opinions of the writers of these papers have a commercial value altogether beyond that which could be possible to the conventional critics.

"Ideals made Real," which by many is considered the best poem in Professor Raymond's "Ballads and Other Poems," a new edition of which is announced by G. P. Putnam's Sons, is the story of a clergyman who falls in love with an actress. The situation will be recognized as involving exactly the sort of problem in which a psychological poet like Professor Raymond is prone to delight. He solves it by reconciling, as it were, art and religion, though showing life itself to be an art, and religion to be the art of life.

Those who are interested in the changes in belief in all the churches which are accompanying the triumphs of the higher criticism, or who are merely interested in the spread of such systems as that of Christian Science or Theosophy, should read the first one hundred and fifty pages of Prof. G. L. Raymond's "The Representative Significance of Form," published by G. P. Putnam's Sons. In this book the Professor treats of the nature of spiritual or inspirational and of material or investigative influence as shown in the actions of the subconscious and conscious departments of mind. He goes much further than most philosophers in admitting a certain truth in all these systems. He admits that their leaders may have been inspired to some extent, but he argues that, no matter what the form of inspiration may be, even that of the Bible may lead astray, just as nature may, unless it is received by a mind acting rationally and applying, as it is formed so that it can apply, certain tests by means of which that which is true may be determined.

Our country possesses no more catching melody, whether played by military bands or sung by children, than *Coming through Georgia*. Within a week after the American troops had landed in Porto Rico, all the boys were whistling it and supposing it to be our national anthem; but the present words unfit it for national purposes. A few years ago a northern man, absent-mindedly whistling it in Savannah, was told that if he did not stop he was in danger of being mobbed and sent home. There is no reason, however, why, with appropriate words, the melody should not be popular, even in the South. In his *Ballads and Other Poems*, published by G. P. Putnam's Sons, Prof. G. L. Raymond prints some verses called *Hail the Flag*, which were sung to this tune at some patriotic meeting of children in Washington. It would be well if they could be introduced into all our schools, and sung in connection with the salute to the flag. Older people, too, might occasionally be thankful for them. Some of us on an ocean steamer have heard the English, after singing *God Save the Queen*, call for a national American song. In response to such a call, to sing *America* is to imitate, and to sing the *Star Spangled Banner* is to attempt the impossible. No one seems to know the words, and, if he did, magnificently as the tune sounds when played by a band, most human voices split when they come to the high notes.

It is doubtful whether any avowedly Christian writer before Prof. G. L. Raymond ever conceived the idea of basing religious belief upon the results of studying not merely the Christian prophets but the mythology of the ancients and the revelations of the so-called false religions of the present—i. e., of looking behind such forms of belief as Buddhism, Confucianism, Mohammedanism, Spiritualism, Theosophy, and what not, and finding, if possible, the truth common to them all. This is exactly what, in effect, he seems to have done in "The Representative Significance of Form," lately published by G. P. Putnam's Sons; in the part of the poem termed "Learning" in "A Life in Song," and in "Cecil the Seer," published in "The Aztec God and Other Dramas." But why is not this method charitable, and therefore Christian, as well as scientific? It might be claimed, too, to be biblical. Christ is said to be "the desire of all nations," and Paul, at Mar's Hill, spoke about Him whom men "ignorantly worship." However, the method is not that which the church has been in the habit of adopting. No wonder Professor Raymond's works are termed "modern" and "up to date."

from the

HISTORY

OF THE

PRESBYTERIAN CHURCH

(1876)

OF THE

BOROUGH OF DARBY.

REV. GEO. L. RAYMOND.

On the 16th of June, 1869, Mr. George L. Raymond, a licentiate of the Fourth Presbytery of New York, was invited to supply the pulpit till the fall meeting of the Third Presbytery of Philadelphia. This invitation he accepted, and immediately entered on his duties.

The ministry of Mr. Raymond threw a new life into the Church, and especially into the Sabbath-school, and the entire affairs of the Church, both temporal and spiritual, soon began to look more hopeful. Before the fall meeting of Presbytery, namely, on the 22d of September, he was unanimously elected pastor of the Church. This call he accepted, and on April 28th, 1870, he was ordained and installed pastor of the Church. The Rev. Peter Stryker, D. D., presided and propounded the constitutional questions; Rev. Z. M. Humphrey, D. D., preached the sermon; Rev. Charles Brown made the ordaining prayer; Rev. Wallace Radcliff delivered the charge to the pastor, and the Rev. J. W. Mears, D. D., the charge to the people.

The young pastor being now fully in the harness, entered heartily into his work. He combined many attractive qualities as a minister. He was social, affable, and genial in his intercourse with the people; he was scholarly in his pulpit preparation; a good musician and a fine singer, he could, and often did lead the congregation, both with the organ and voice, in the service of song; gentlemanly and courteous in all his intercourse with the citizens of the community, he rapidly rose in popular favor, and was greatly esteemed by all.

During the ministry of Mr. Raymond, covering a period of nearly five years, there were sixty additions to the Church, of whom thirty-three were by examination and profession of their faith in

★ See page 4 of this paper

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Christ. Seven adults were baptized, and twenty-four children.⁷ These adult baptisms indicate, what is still more apparent in the congregation and Sabbath-school, that during this pastorate, the Church was making its impression upon the non-presbyterian element in the community, and that its spiritual power and influence were becoming of permanent benefit to the whole neighborhood.

Work that is half-done, is never done. Public buildings that are done in an unworkmanlike manner, would, perhaps, better never have been. It was found necessary to re-stucco the walls of the Church and Lecture-room in 1870; to repaint, and to make sundry other repairs and some alterations, on all of which the congregation spent \$3,097.52. Of this amount, \$140.04 were raised by means of a festival under the auspices of the young people of the Church; \$2,585.73 by subscriptions, and \$371.75 by a concert given by Mrs. Constant Gillou and friends.* For this act of kindness, the Board of Trustees on October 19th, 1870, passed the following resolution:—"Resolved, That the thanks of this Board be, and are hereby tendered to Mrs. Constant Gillou, and her able assistants, Mr. P. Rondinella, Mr. T. Rondinella, Dr. Bullard, Miss Cochran, and Mrs. Verrier, for the valuable voluntary musical services so kindly rendered by them on the evening of October 6th. at the concert given in the Darby Presbyterian Church, under the auspices of the Ladies of said Church."

Considering the heavy financial burdens of the congregation, so recently born, this effort was certainly a very successful one, and must have taxed the resources of many to a large extent. The enthusiasm, energy, and hopeful spirit of the young pastor, Rev. George L. Raymond, also contributed much to its successful issue.

But the mortgage still remained on the parsonage, which annually absorbed \$96 of the revenues of the Church, for interest; and by the year 1873, some additional repairs were necessary. The Lecture-room was re-roofed; a large and expensive reed-organ was purchased, and the Church then owed, including the mortgage, about \$2,500. By a subscription, which is not more remarkable for the liberality of those contributing than for the limited number of contributors among the Church members, this amount was provided. In this, however, was included the proceeds of a successful festival, to which all contributed. Besides these contributions, by the liberality of Matthew Baird, Esq., the Infant School room was erected at a cost of about nine hundred dollars, and generously donated to
* all members of the Roman Catholic Church.

the Church ; and by the liberality of Hon. Wm. A. Porter, the Church was enclosed with the present substantial fence, at a cost of between three and four hundred dollars. These large benefactions, given by these dear friends of the Church, in addition to their other liberal subscriptions, entitle them to grateful remembrance by the Church in all her future history.

This effort of 1873 cleared off every vestige of Church-debt, which, from the very inception of the enterprise, had hung, like a mill-stone about her neck, dragging her down into deep waters, and often endangering her very life. Now, however, this burden is all gone, and it is no matter of wonder, that the Church, by a kind of spontaneous impulse, determined to observe the evening of *November 28th, 1873*, as a JUBILEE MEETING. "At the Jubilee Meeting," the records say, "a brief history of the Church was read by the pastor,* and addresses were delivered

This was a day of good things to the Church ; an evening of joy and gladness, the like of which had never been experienced in this community, and which will be remembered with delight by all present, to the close of life.

In the fall of 1874, the parsonage was repaired and repainted, and furnished with a good Philadelphia bricked up furnace, the whole costing about six hundred dollars.

And the young people of the Church, with the proceeds of a successful fruit festival held by them, papered the parlor and furnished it with window-shades, carpet, and set of furniture of eight pieces, the whole at a cost of about two hundred and fifty dollars.

The whole property belonging to the Church is now valued at twenty-five thousand dollars.

In the spring of 1874, the pastor was elected Professor of Rhetoric in Williams' College, Massachusetts, and wishing to accept of that office, he gave notice of his intention to resign his charge. A congregational meeting was accordingly called, of which we have the following record :

"At a meeting of the Congregation held this Monday evening, April 13th, 1874, Rev. Charles Brown acting as Moderator, and Mr. Henry S. Cochran, Secretary ; the following paper was unanimously adopted :

"Whereas, the Presbytery of Chester has cited this Congregation to appear before that body at its meeting in Coatesville on the 14th inst., to show cause, if any they have, why the pastoral relation

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existing between the Rev. George L. Raymond and the
Borough Presbyterian Church should not be dissolved; and to
end to appoint Commissioners to attend said meeting of Presby-
tery; therefore, at this, a Congregational meeting of said Church,
held [as aforesaid]:

"It was Resolved, That the Congregation, in view of the labors
of Mr. Raymond as pastor of this Church, and his fidelity to his
engagements in the sanctuary and the Sabbath-school, and the
affection entertained for him not only by the congregation but also
by this community, receive with deep regret, the announcement
that he deems it to be his duty to ask a dissolution of the relations
which have so pleasantly existed between him and them for nearly
five years.

"Resolved, That while we regret the loss of the pulpit ministra-
tions of our beloved pastor, we are compelled by the consideration
that he is to devote his eminent talents to the work of assisting to
prepare others, many of whom may enter the sacred office.

"Resolved, That Dr. P. S. P. Whiteside and Elder S. Macky be
appointed Commissioners to inform Presbytery, that the Congrega-
tion deem it to be their duty, under all the circumstances, to consent
that the request of their pastor be granted."

Many who had summer homes in Darby which, at
this time, was a suburb of Philadelphia, had
also winter homes in the city; and, very na-
turally, preferred to have their church-mem-
bership there. The numbers joining the Darby
church, therefore, could not be taken to fur-
nish a fair index either of the extent of its
influence, or of the size of its congregations.

Parliamentary Practice in College.

II

In our last issue we briefly reviewed the "Cornell Mock-Senate" and the "Hopkins House of Commons"—two of the several expedients resorted to by collegians, for the purpose of acquiring skill in debate, improvement in oratory, and familiarity with the forms of parliamentary procedure; and it may be of profit and interest to enquire, just in this connection whether some similar scheme is yet to be introduced, or whether, all the advantages, and benefits which accrue from these various systems are not already offered in Princeton. That the latter is the case may be presumed at least, if not positively proven, by one well established fact; viz. the past and present prominence of Princeton men in politics. As the practical effect of the workings of such systems must be the production of public men, this fact argues that the training-school which produces these similar results must afford similar advantages. This is found to be exactly the fact when we examine the provisions of our curriculum in connection with the workings of our two literary societies. In the first place then, oratory, is recognized in our curriculum as a distinct branch of college work under its special instructor; and while some colleges allow it even a more prominent place, it is certain that in Princeton far from being in its decline it is, from year to year, gradually rising into greater prominence; so that it is at least true that Princeton has no need of a "Cornell Senate" to "preserve oratory from becoming a lost art."

the
 Prof. Raymond has picked his department out of the mud since he began his labors among us, and he is raising it every year to a more efficient and useful basis.

The success of his instruction can best be demonstrated by an examination of the recent chapel stage exercises. There we found men speaking with force and grace who three years ago could not even gesture, except in some such fashion as Mr. Dixey's "wooden man" in Adonis. A graduate who delivered the oration at the recent Gettysburgh celebration says he derived more practical assistance from Professor Raymond than from any other Princeton professor. This year Prof. Raymond has tried a successful experiment,—that of making Senior public speaking optional, provided the oration was privately rehearsed.

Under the old regime men had the choice of either appearing on the rostrum or of submitting to a reduction of their grades. Many accepted the discipline and made no effort at all. There were others, too, who, feeling that if they must speak they must speak something better than they could write themselves, plagiarized unblushingly. Now, the temptation is past, and students have discharged their obligation to the oratorical department, not through a system of marks, but by actual drill in speaking. We should note, too, that the Hall contests have been more enthusiastic and more largely contested this year than ever before.

From The Princetonian, 1885

But does Princeton afford what we have seen to be the second great aim of these various systems, viz:—practice in public speaking and debate? That the affirmative is true, and just how this end is effected would become evident to the stranger, who, though never so fortunate as to have observed the “true inwardness” of the workings of our mystery-enshrouded societies should chance to witness one of the annual intersociety Lynde-debate contests.

The very character of these debates, the strong society feeling, the intense interest and excitement of the undergraduates, would convince one beyond a doubt, that our literary societies, whatever their secret systems may be, do accomplish all that could possibly be expected either from a mimic Congress or a mock Parliament, in arousing interest and imparting skill in debate.

And, briefly, as to the third advantage offered by these systems, we may safely say, without incurring the dread danger of “exposing Hall secrets,” that a full acquaintance with the “committee system” and familiarity with the forms of Parliamentary law, have long been the boast of our societies. Without delivering any panegyric upon Princeton literary societies we may therefore conclude that they, in connection with the established college curriculum, do accomplish all that is expected to be accomplished by the above-mentioned systems; and with this additional benefit that they offer their advantages to an unusually large number of members. It is owing to these facts that the remarkable success of Princeton men in politics is so commonly attributed to these venerable institutions. *from the Princetonian*

Final Exercises at Columbian University Last

Night
Washington Post

HELD AT NATIONAL THEATER

Large Audience Assembles to Applaud Students Who Have Successfully Completed Work of the Year—The Graduates.

The last of the commencement exercises in connection with the Columbian University took place last night at the National Theater when the graduates in the different arts and sciences received their diplomas.

The exercises were somewhat more interesting than usual, in view of the fact that those who received degrees were students who have gone through a course in some of the branches of science, which are not usually followed by the ordinary student. Mechanical and civil engineering and philosophy figured among the subjects on last night's program.

Although this was the third commencement session of the classes of '02 the theater was filled with the friends of the graduates and all that good will and hearty applause could do was done to further the happiness of the occasion. As on the previous nights, the decorations were confined to the national colors and the stage was artistically arranged with palms and cut flowers. A noticeable fact of last night was the number of young women among the graduates. They wore the cap and gown with all the grace and ease that has ever characterized it and formed quite a pretty picture among their associates of the sterner sex.

The address of the evening was made by Prof. George W. Raymond, LL. D., of Princeton, who spoke in an eloquent manner of the responsibilities and future success of the graduates in the separate schools. Prof. Raymond delivered an interesting and scholarly address and charmed his hearers by his eloquence.

The most important educational event of the year is the bequest of Cecil Rhodes establishing scholarships in Oxford for American students, his object being to influence American sentiment and make it friendly toward all English-speaking people," said Prof. Raymond. "There are reasons, very obvious reasons, why Americans should look with favor upon the establishment of these scholarships. But there are other reasons why they should not, especially when considering the pointed effects upon some of the beneficiaries of the project. No one doubts the benefits to be derived by comparatively mature American students pursuing graduate studies at Oxford, but it is not so clear that it would be well for immature young people, fresh from high schools, to have all the associations of undergraduate life connected with the comradery and customs that would be found in a foreign country. Young men of that age sent to Harvard or Yale are apt very soon to become largely emancipated from home influence, but their new and sometimes strange words and ways and wishes do no great harm because the institution which left its peculiar impress upon them is still American. Would this be the case were it British? For instance, every account of Oxford life will tell you how completely they learn to separate work from pleasure. They spend the morning hours, we are told, in study; all the afternoon, is devoted to pleasure—golf, cricket, and boating, as the case may be—and all the evening in social intercourse, in which it is considered bad form to mention any subject connected with study.

The Great Difference.

"The peculiarity of the American has always been—and I am not arguing in favor of it, but simply mentioning a fact—that he does not separate work any more than he does his religion from his pleasure. He finds his pleasure in his work. If you look at the face of almost any successful American, successful in business, you will find indicated there not greed, interest upon gain, so much as interest exacted by the game. The average American must often be able with equal facility to take off his business coat and go down into the ditch and explain methods to his workmen and to put on his dress coat and go up into the drawing-room and explain things to his employers. There are exceptions as well as rules, but I know more than one young man who, after a few years of scraping and bowing and doing as others do in the old country, has been impressed with the degree in which a laborer is in a class beneath and a lord in a class above that he could not play either end of the roles with that instructive and natural grace and graciousness which alone can make the play at either end successful.

"It is not my purpose, however, to discuss these scholarships of Mr. Rhodes and their possible effects, but a theme naturally associated with them, fortunately for those who hope that I may be able to interest you, not of the *discussed*—i. e.,

the effects upon the feelings, character, and life of our American institutions, using this term in a broad sense, as contrasted with the institutions of the old world."

Rule of the Masses.

Prof. Raymond then traced the history of American institutions from the time of the revolution, showing the effect of the *total* independent bearing of the foreign *masses* upon the generations that followed. He said that the American Revolution could more properly be called an evolution in that it was more like one of those convulsions of nature in which one phase of life permanently disappears to give place to a newer and a better form. If one looks for anything distinctly American, one finds literally the *masses* of the people on the surface *for the time being* and receiving first *consideration*.

STRIKES AT SPORTS

Gov. Paymond, of Mayflower Society, a Severe Critic.

SPEAKS AT ANNUAL DINNER

Washington Dec 1907

Brilliant Assemblage Held—Censure of College Athletics and Renunciation of the Present-day Business Methods—Ambassador Bryce Pays a High Tribute to Pilgrim Fathers.

Athletics, as they are practiced in the colleges and universities at the present day, were severely censured by George Lansing Raymond, governor of the Society of Mayflower Descendants, who held their eighth annual dinner at the New Willard Hotel last night.

"When one trains the body so that it becomes numb and cannot be bruised," said Gov. Raymond, "he necessarily trains the brain, too, so that it becomes numb and cannot be used. Overtraining not only ruins scholarship during a college course, but makes, in many a man, a physical as well as a mental wreck long before he reaches middle life."

His argument, too, that we can afford to be so well drilled like this because of the future heroes and fighting men of the nation. In these days of science, when we have our next war, success will come not to the Goliaths, but to the Davids; not to the pugilists, but to the marksmen; not to the sluggers, but to the inventors.

"We all believe in a certain amount of athletics, but what is the true principle underlying a sane, healthful belief in it? What but this—that a man should exercise sufficiently, and no more, than to keep his brain, which is that for which he should live, healthy, vigorous, and clear? But where do you hear this principle proclaimed, either in social or educational circles? Hardly anywhere.

"Athletics are treated as an end in themselves. I have always felt a great respect for one of my old pupils who was the best gymnast in his class, but who always refused to go into either the baseball or the football team. He did so on the ground that, mentally he could not afford the time and physically could not afford the training. The latter was a more important reason than some might suppose.

Censures Financiers.

As regards the present-day financial methods, Gov. Raymond said:

"Turn again to the development of financial enterprise. All of us know, or ought to know, what the true principle underlying this is what the earlier pioneers and promoters of our country, namely, the building of canals, railways, manufactories, and towns, in order to increase the convenience of work, wealth, and comfort of the people, considered as a whole.

"I was brought up in the busiest hive of enterprise in our country, and I never heard any enterprise advocated in which these objects were not brought to the front. How often do you hear of them to-day in Wall street? Their principle there is to promote enterprise in order to secure individual wealth. One can imagine a farmer on the Western prairies rejoicing, when, after a long drought, he sees a cloud rising on the distant horizon.

"So all of us, at times, have hailed the advent of business enterprise. But it makes a great difference whether that cloud is filled with water from on high or only with dust and debris, is coming on to increase accumulations of the same kind, or to scatter its contents broadcast to bury and destroy every vestige of fertility in its pathway. Our forefathers believed in grounding all precepts and practices on right principles, because they were not satisfied to embody in life any of the very highest ideal.

I like to think of them as they started from Scrooby, gazing wistfully out beyond the prow of the little ship that bore them to Holland, gazing beyond the prow of the Mayflower, that bore them across the Atlantic, gazing beyond the rocks and forests that welcomed them when they reached New England.

Ambassador Bryce Speaks.

Hon. John Bryce, the British Ambassador, was present at the guest of honor,

and, when called upon for a few remarks," reviewed the history of the great sea voyages of the world, beginning with that of Noah, whom the eminent Britisher said, was the only navigator so far as he could remember who did not know or care where he was going, and who was really saved by his ship grounded.

Mr. Bryce paid the greatest tribute to the Pilgrim Fathers and Mother, saying that they came to this country not to acquire wealth, as did the Spaniards, but to find a haven and refuge where they could live in peace and worship in peace according to the conviction of conscience.

Edward T. Sanford, Assistant Attorney General, spoke on "The equality of the law," and was followed by Rev. Dr. Samuel H. Woodrow, pastor of the First Congregational Church, who also spoke on the "Great epochmaking of the Pilgrims."

LAND PILGRIM IDEALS

Washington Herald, 1908.

**Descendants of Mayflower
Assembled at Banquet.**

SPEECH BY G. L. RAYMOND

Governor of Society Discusses Character of Forefathers.

JOHN BARRETT EXTOLS ROOT

**Present Secretary of State Foremost
Minister of Foreign Affairs
in World, He Declares.**

"The supper was decorated with autumn flowers. Instead of a single banquet table, the guests were seated at small tables about the room. George Lansing, moderator of the society, when the dinner was over, opened the ceremonies with a few words on the origin and purposes of the little band of men and women whose descendants were here assembled.

Mr. Raymond's Address

In the course of his address he said:

DR. RAYMOND IN THE SECOND CHURCH.

Professor Raymond of the University preached in the Second Church last Sunday morning a superior sermon. Indeed, we seldom hear one, its equal in all respects. It was excellent to faultlessness, in its exposition of the text, its doctrine, its matter in detail, its composition, its delivery and its adaptedness to the hourly needs of everybody. The whole service was an inspiration and a benediction; the prayers, and the reading of the Scriptures and hymns; as well as the preaching. We would especially emphasize the hymnal service. Seldom do we want to hear a minister read the whole of a hymn. But Dr. Raymond we do, every time. His reading is a psalm for the soul. The text of the sermon was "To be carnal-minded is death; but to be spiritually minded is life and peace." The preacher showed by Scripture, reason and concrete illustration these effects issuing on the substance of body and soul, on future development, on the mind and heart, and on temporal and eternal destiny. A warning was given against yielding to the first temptation to evil, or neglect. Only a good effect could have been left on all: unless "having ears, any heard not." The discourse and the whole sermon was "projected," as Dr. Chalmers used to style what we now want to express,—that is, was delivered with such force that it was adapted to reach the mark as a stone from a catapult battering down strongholds. We wish we could hear Dr. Raymond in Princeton oftener. Such sermons and services, as he gave, on the above occasion, is life for many. *Princeton Press.*

Professor G. L. Raymond of the University delivered on February 22d, in the Columbia Theatre of Washington, D. C., the annual address before the Society of the Children of the Revolution. The local papers speak of the interest and patriotism of the speech, and the rounds of applause which greeted it from an audience which filled all the seats and corridors. The address before the same Society on the same day last year was delivered by Senator Frye of Maine. *Princeton Press.*

At this day there have been few events as important as that which we this evening commemorate—the landing of the Mayflower pilgrims on the coast of New England in 1620.

"Before the times of the English independents— a few hundred people whom the Puritans represented—there may have been others who held the same opinions, that they held. But they had been no more willing to the bitter end, to back their opinions by their deeds—willing, rather than surrender, to endure persecution and exile, to sacrifice almost everything that a civilized man holds dear—ease, comfort, property, home, country and even, if necessary, life.

"It is because of this attitude of mind on the part of the pilgrim fathers that half of the enlightened nations of the world today have accepted their opinions and made them dominant in church, and state, and society.

"In the opinion, not of myself only, but of many of the ablest historic writers of the world, it is questionable whether, either in this country or in Europe, the conditions of sentiment and of government that I have been describing would exist today had it not been for the settlement of the English pilgrims. I am not speaking of the Puritans, who came later and were bigots and persecutors, but of the pilgrims who were neither, and never believed it. Had it not been, say, for the settlement in New England of the pilgrims, and for the ocean that separated them from the old country—in other words, had it not been for the voyage of the Mayflower.

"After the first effects of the reformation, intellectual, civil and religious freedom in Germany and France were almost trampled out for a time by the tread of invading armies led by military despots. Even in England there was a reaction. Then came our revolution, followed by that of the French. Since then progress has maintained itself, largely, as most historians think, because, amid spiritual assumption gathered in clouds so dark above them that often not one ray from heaven seemed any longer visible, and material armament crowding so thick about them that often not one path to development seemed any longer unimpeded, the thinkers and leaders of the old world have nevertheless died, continuing steadfast upon the shore on this side of the Atlantic, an idea and realization **APPEALS** people of France not I, nor you. Any of our people—have deeded worse. Being represented in the latest state of our age—Liberty with a r toron enlightening

The **con.** of the Pilgrims was then read by Mr. Hopkins. There was then a tenor solo by Harry Stevens, accompanied by Edward Muth. An address was to have been delivered by the Chinese minister. Owing to the death of the emperor and empress, dowager he was to be present.

There was an address on the Pilgrim Fathers by John Barrett, director of the Bureau of American Republics. He said in part:

COLLEGE OF NEW JERSEY.

Senior Oratory.

Orations are to be written on alternate lines of the paper used, to contain, if possible, not more than 840 words, and are to be placed in the box in the southwest door of the Old Chapel, as follows:—

(1). BY THOSE ASSIGNED FOR SENIOR SPEAKING TO THE

First Division, viz :

Drummond, Miller, Johnson, L. Pomerene, Yeomans, S. G. Thomas, Dobbins, W. L. Hodge, McAlpin, C. S. Smith, Hopkins, Godfrey, McGregor, Hancock, Church, King, Jones, on *October 1st, 1887.*

Second Division, viz :

Fullerton, Forsyth, Scott, McClure, Waterman, C. A. Smith, Fryling, Scott, Prime, Hatfield, G. W. McMillan, Williams, G. Van Dyke, Hamilton, C. Pomerene, White, Black, Fraser, Budd, on *Oct. 8th.*

Third Division, viz :

Farrard, C. Bliss, Meirs, E. Bliss, Osmer, Studdiford, Moran, S. Hodges, Piegel, Rinehart, Brough, Hedges, McMaster, C. Van Dyke, Beebe, Halstead, De Benneville, J. Thomas, on *Oct. 15th.*

Fourth Division, viz :

Rox, Williamson, Daniels, Herrick, Wyckoff, Irvine, Ballantine, R. Lyon, Wagenhurst, Parrott, Peters, R. Carter, McWilliams, Hutchinson, Mercur, W. Price, Crafts, Kirk, on *Oct. 22nd.*

Fifth Division, viz :

Ross, Rioseco, Harvey, L. Price, Phelan, Cowan, Fenton, Adams, Anderson, Talcott, J. McMillan, T. Richardson, Sturges, McCarter, V. Richardson, Pershing, E. Carter, Robinson, on *Oct. 29th.*

(2). BY EVERY MEMBER OF THE CLASS on the second Wednesday of the third or summer term, opening in April.

It is imperative that orations be handed in when they are due. Students exchanging from a later into an earlier Division, must have their oration ready at the date assigned for the members of the Division which they enter. Two in different Divisions wishing to have a disputation, can make a special arrangement for that purpose with the Professor of Oratory. With reference to this, or other matters connected with this work, students may consult the Professor in the Old Chapel, on any day between *Sept. 19th and 23rd, at 3:45 P. M.*

The Trustees of the College wish students to understand that speaking in public is not voluntary; and that those who have fulfilled requirements in other respects, will be excused from it by the faculty, or a committee of that body, only for good and sufficient reasons. It will be understood, too, that, according to faculty regulations, none can expect to have orations on Commencement Stage who do not deliver them this term.

Throughout the term, opportunities for instruction in Vocal Culture will be given on *Tuesdays, at 5 P. M.* If necessary, individuals can make arrangements for another hour. If desired, a class to receive lectures upon *Æsthetic Criticism*, may be formed the Second Term.

SOPHOMORE ORATORY.

DEAR SIR:—

Sophomores are required, this term, to learn and deliver twice a *prose* speech, either original or selected, containing at least 250 words, and never used before by the speaker for a required college exercise. To each rehearsal, which is held in the Old Chapel, the student is expected to bring a manuscript copy of his speech, written on *alternate* or *very wide lines* of the paper used, between which lines elocutionary criticism will be recorded. The following hour has been set apart for your first rehearsal:—

at o'clock,

and for your second rehearsal:—

at o'clock,

Punctuality is especially enjoined upon you, and absences must be recorded against you.

Written orations are required this year, and are to be placed in the box in the South East door of the Old Chapel at the times indicated in the schedules of work issued by the Professor of Rhetoric.

A voluntary course in Vocal Culture will be started in the early Spring:—for the First Division, on Tuesdays at 5 o'clock; for the Second Division, on Tuesdays, at 4 o'clock.

GEO. L. RAYMOND,

Prof. of Oratory and *Aesthetic Criticism*, College of New Jersey.

DEAR SIR:

Please call at Old Chapel on

in order to hand in your oration.
get back your essay.
rehearse your disputation.

Absences will be recorded against you.

Princeton, N. J.,

REQUIRED WORK IN ORATORY.

DEAR SIR:—

You are hereby notified that the time has come, when, according to the requirements of our college course, you are to *learn*, so as to deliver with appropriate *inflections* and *gestures*, a *prose* speech (either original or selected) containing at least 250 words, and never spoken by you for a required exercise in this college. You are to come to the old chapel to declaim this speech twice, bringing with you each time a manuscript *copy* of it, written on *alternate* or *very wide lines* of the paper used, between which lines elocutionary criticisms will be recorded. The following hour has been set apart for your first rehearsal:—

at o'clock,

and for your second rehearsal:—

at o'clock.

Punctuality is especially enjoined upon you. Absences will be recorded against you, and will necessitate your rehearsing at other times.

GEO. L. RAYMOND,
Prof. of Oratory, College of New Jersey.

Department of Oratory

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COLLEGE OF NEW JERSEY.

Junior Oratory.

One oration, the subject of which may be optional, is to be written by each member of the class on alternate lines of the paper used; is to contain, if possible, not more than 840 words; and is to be placed in the box in the southwest door of the Old Chapel, between the *end of this term* and *January 21st, 1888*.

This oration will then be read by the Professor, and returned to the writer, and rehearsed by him at times to be designated hereafter.

In accordance with custom, and the wishes of the Trustees, who recognize that students learn most when working upon that in which they take most interest, orations written and rehearsed in preparation for the Preliminary Junior Oratory Contests in the Halls, (which cannot take place later than *January 25th, 1888*,) will be accepted for the required work in this department. Students are advised to prepare their orations at as early a date as possible.

Opportunities for receiving instruction in *Vocal Culture* will be given in the Old Chapel, on *Mondays*, at *5. P. M.* If necessary, individuals can make arrangements for another hour. The importance, for the majority of the class, of this branch of the department, is such that it is hoped that, at least, those who intend to become public speakers will avail themselves of it.

Lectures upon Poetry will be given during the second term, provided a class is formed that requests them.

The Writer

21

A Concise, Complete, and Practical Text-book of Rhetoric

By George Lansing Raymond, L.H.D.
and Post Wheeler, Litt.D.

This book originated in Professor Raymond's method of teaching written discourse as a development and department of oral discourse. The point of view enables English composition to be treated positively as an art, and not merely negatively, as a method of avoiding grammatical errors. By means of quotations from the foremost authors and of prescribed written exercises, an endeavor is made, as in no other text-book, to cause the pupil, to appreciate artistic qualities in prose and poetry, and to recognize why and how they should be reproduced by himself. When preparing the book, Professor Raymond was assisted by a University Fellow in his department at Princeton, studying for a Doctorate of Literature, Dr. Post Wheeler, who is now Secretary of the American Embassy at St. Petersburg. Dr. Wheeler was for some years on the editorial staff of *The New York Press*, from the columns of which his verses and his *Reflections of a Bachelor* have been quoted as extensively, probably, as any writings of the day. A text-book of rhetoric prepared by two literary men of acknowledged ability—both poets—ought to continue in the future as in the past to commend itself to teachers with high ideals. The edition for 1910 has been carefully revised to date for G. P. Putnam's Sons.

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		<p>Outside Externally Superficially and Appearance and Reputation and Accident and Form and</p>		<p>Inside. Internally. Intrinsically. Reality. Character. Essential. Spirit.</p>		<p>Object and its Actions. In Itself and its Effects. Character and Influence. Nature and Acquirements. Matter and Manner. Theory and Practice. Principle and Tendencies. Gem and Fruit.</p>

THREE DIVISIONS.

<p>Built up like Things in Space.</p> <p>Bottom. Foundations. Lower. Mineral. Physical. Grounds. Certainties. Facts.</p>	<p>sides. Walls. Higher. Vegetable. Intellectual. Beliefs. Probabilities. Theory.</p>	<p>Top. Roof. Animal. Spiritual. Speculations. Surmises. Practice.</p>	<p>Beginning. Past. What I recall. Antecedents. Source. Derivation. Rise. History.</p>	<p>Following like Things in Time.</p> <p>Middle. Present. What I see. Achievements. Nature. Condition. Cubnation. Character.</p>	<p>End. Future. What I anticipate. Expectations. Results. Tendencies. Decline. Destiny.</p>
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FOUR DIVISIONS.

RELATIONS. *Surroundings. *Associations. †Connections. †Affinities. †Rank.	CONDITIONS. Constitution. Culture. Phases. Forms. State.	QUALITIES. Disposition. Temperament. Character. Elements. Kind.	ACTIONS. Occupation. Achievements. Influence. Operations. Powers.
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* May apply to Persons or Communities. † May apply to Natural Objects or Systems of Philosophy, Government, &c.

DIVISIONS OF ANALYSIS AND SYNTHESIS.

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TWO DIVISIONS, COMPARED TO THE KINDS OF

RELATIONS. Other side. One extreme. Bright side. Upper side. Pleasurable. Advantageous. Superior.	CONDITIONS. Low. Poor. Unprosperous. Restrained. Discouraging. Insensible. Dangerous.	QUALITIES. Bad. Coarse. Uncommon. Degraded. Despicable. Untrustworthy. Negative.	ACTIONS. Past. Injurious. Bungling. Inefficient. Repulsive. Unprofitable. Hostile.
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"The number and variety of the subjects are almost overwhelming, and the searcher for advanced or new thought as expressed by this particular philosopher has no difficulty in coming almost immediately upon something that may strike his fancy or aid him in his perplexities. To the student of poetry and the higher forms of literature, it may be understood that the volume will be of distinct aid."—*Utica (N. Y.) Observer*.

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"The book contains a careful and authoritative selection of the best things which this brilliant man of letters has given to the literary world. . . . The compiler has done fine work . . . one cannot turn a page without coming across some quotation which fits in for the day with the happiest result. Dr. Raymond's satire is keen but kindly, his sentiment sweet and tender, and his philosophy convincing and useful."—*Buffalo Courier*.

"Everybody who knows anything about literature, knows, of course, that Dr. Raymond is a philosopher as well as poet . . . no mere rhymester, no simple weaver of ear-tickling phrases and of well measured verse and stanza. There is pith as well as music in his song . . . all breathing power as well as grace."—*Brooklyn (N. Y.) Citizen*.

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"That a poet should have published so great a volume of verse that an anthology or a book of brief extracts from his work should serve to fill 400 pages is, we should say, almost a unique performance and condition . . . and might easily be supposed to induce the reader to desire a more extensive acquaintance."—*St. Louis (Mo.) Republic*.

G. P. PUTNAM'S SONS, New York and London, Publishers

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ABLE AND INTERESTING LECTURE.
ILLUSTRATED.

This Bureau has great pleasure in announcing the name of

Prof. George S. Raymond,

(Professor of Oratory in Williams College, author of the Orator's Manual, etc.)

for a lecture on the following subject:—

**“Poetry as a Representative Art: A Lecture
Illustrated with Readings.”**

Prof. R. has been a close student of literature as well as of elocution, and in this lecture, the results of his two lines of study are combined. The lecture is designed to unfold and explain, in a popular manner the nature and principles of the Poetic Art. It traces the poetic tendency from man's earliest efforts to express thought in pantomime and ejaculations up to those that are manifested in the highest poetic products. The freshness and originality of the thought in the lecture cannot fail to interest those who wish to be instructed, while the readings, serious and comic, with which it is illustrated will meet the requirements of those who wish only to be amused.

Prof. Raymond has two other lectures also: one on “THE AMERICAN *versus* THE EUROPEAN,” the other on “SOCIETY, PRESENT AND PROSPECTIVE.”

His well known ability, as a scholar as well as elocutionist and platform speaker, should ensure him an extensive hearing.

The following notice pertaining to Prof. Raymond's “Orator's Manual” will be read with interest:

We regard this book as the freshest, clearest, most complete and soundly philosophical work on a public speaker's training that it has been our fortune to meet. . . . The prefatory remarks are full of good sense and ought first to be read. . . . A faithful study of . . . this book will result in a natural, graceful and effective style of public speaking.—*The Christian Union* (written by Prof. J. W. Churchill).

Applications for Prof. Raymond should be made to the

WILLIAMS LECTURE BUREAU,
258 Washington St., Boston.

LECTURES

—BY—

GEORGE L. RAYMOND, L.H.D.,

Professor of Æsthetics, Princeton University.

Courses of Lectures on Æsthetics,

INCLUDING SUCH SUBJECTS AS "ORATORY IN ITS RELATION TO ÆSTHETICS," "MIND AND NATURE AS REPRESENTED IN ART," "ART AS THE EXPRESSION OF MIND," "ART AS FORM," "ART IN LITERATURE," ETC., ETC.

The lecture room of University Hall (at the Ohio Wesleyan University) was crowded last night by people who were intent on hearing the last lecture of the series just delivered by Prof. George Lansing Raymond of Princeton University. Prof. Raymond came here last Wednesday to deliver his lectures for the special benefit of the students of the school of oratory connected with the university, and as he left this morning he took with him the highest praise our people could bestow on him. Each of his lectures showed that a master was being heard. The one delivered in the morning was, probably, the best of the series, although the one last night was a rare treat.—*Delaware (Ohio) Daily Gazette*.

Professor Raymond, who occupies the chair of Æsthetics at Princeton College, was greeted Thursday (at the Ohio State University) by a crowded chapel. His subject was "The Relation of Oratory to Æsthetics," and for an hour he held the close attention of his audience.—*Columbus Dispatch*.

Professor George Lansing Raymond, Professor of Æsthetics in the College of New Jersey at Princeton, N. J., delivered a scholarly series of lectures on elocution, art and literature before the students this week. Each lecture was an inspiration to lovers of art. . . . His ability both as an orator and a thinker was spoken of very highly.—*Columbus (Ohio) State Journal*.

Professor Raymond was met by a large audience of about one thousand, many people from the city taking advantage of the opportunity to hear so distinguished a speaker. He held the audience throughout, the interest never flagging, to the close. Professor Raymond's lectures should not be missed by any one who has an appreciation of the beautiful in art or literature, or who cultivates the æsthetic in any line.—*Lawrence (Kansas) Daily World*.

You made a great many friends among our faculty and students, and your visit will always be remembered with satisfaction. Your lectures have given us an impetus in a direction where it was greatly needed.—*Chancellor F. H. Snow of the Kansas State University*.

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General Notices.—On the rostrum, Professor Raymond is said to be “a pleasing and extremely forcible speaker,” with a “very musical voice and natural manner,” “full of quiet eloquence,” “full of pithy sayings and interesting illustrations,” “holding the closest attention of the audience from the first word uttered to the close.”—*Herner's Directory of Elocutionists, Readers and Lecturers.*

The Professor of Oratory at Princeton College, George L. Raymond, is an eloquent and successful lyceum lecturer, a linguist, a poet, a traveler and an author.—*Boston Transcript.*

Geo. L. Raymond, L.H.D., Professor of Oratory and Aesthetic Criticism in Princeton College, is one of the clearest speakers and the finest orators in the world. He is well indoctrinated in phonology and understands thoroughly the co-ordination of the vowels and consonants and the importance of using the proper vowel in its proper place and in the proper way. In his preparation for his vocation he has shunned no difficulty, and made no compromises with slovenliness. His words are cast in the most symmetric mould, stamped with the clearest die; and as they pass from his mouth they are pregnant with those elements that deeply stir the soul, awaken the fairest emotions, convey thought the most clearly, put the hearer entirely at ease, and give to every word and sentence a sound that engenders comfort and makes talk luminous. He who hears him speak, may well recall the expression of Solomon, “A word fitly spoken is like apples of gold in pictures of silver.”—*The Journal of American Orthodoxy.*

Professor Raymond delivered a most interesting address. It was full of pithy sayings and illustrations. His discourse was so cultured and refined, so well thought out, and so true to its aim, that it would be useless to try to give a comprehensive outline in the space we are limited to. Those who heard the lecture have it so firmly impressed on their memories as not to require reading any machine, while others who missed the lecture must content themselves with reflecting that they neglected an opportunity which would have proven most beneficial to them.—*Easton (Pa.) Free Press.*

Room 24 was filled yesterday afternoon to listen to the lecture of Prof. George L. Raymond of Easton on “The Nature and Function of Poetry.” He is withal a most cultivated gentleman, a highly entertaining lecturer. After his lecture before the Oratorical Association, Wednesday, he consented, at the request of the English department, to deliver yesterday's lecture. These two lectures have been thoroughly appreciated by a large number of the faculty and students.—*University of Michigan Daily.*

54 The George Washington University

In the first half of the University Year, 1906-7, Dr. George L. Raymond, Professor of Esthetics, will deliver the following lectures in room No. 14 of the building at the corner of Fifteenth and H Sts. This is not the same course as that delivered last year:

Wednesday, October 10, 4:50 P. M.

The Influence of Art upon Human Discipline and Development.

Wednesday, October 17, 4:50 P. M.

Art Considered from the View-Point of Plato.

Wednesday, October 24, 4:50 P. M.

Art Considered from the View-Point of Aristotle.

Wednesday, October 31, 4:50 P. M.

Art Considered from the View-Point of Homer.

Wednesday, November 7, 4:50 P. M.

Art Considered from the View-Point of Kant.

Wednesday, November 14, 4:50 P. M.

Art Considered from the View-Point of Hegel.

Wednesday, November 21, 4:50 P. M.

Art Considered from the View-Points of Classicism and Romanticism.

Wednesday, November 28, 4:50 P. M.

Art Considered from the View-Points of Composition and Technique.

Wednesday, December 5, 4:50 P. M.

Art as a Development of Oral Expression.

Wednesday, December 12, 4:50 P. M.

Written Expression as a Development of Oral Expression.

Wednesday, December 19, 4:50 P. M.

Poetry as a Development of Oral Expression.

Wednesday, January 2, 4:50 P. M.

Verse and Song as Developments of Oral Expression.

Wednesday, January 9, 4:50 P. M.

Art as a Development of Outlined Expression.

Wednesday, January 16, 4:50 P. M.

Painting as a Development of Outlined Expression.

Wednesday, January 23.

Architecture as a Development of Outlined Expression.

5-5

THE GEORGE WASHINGTON UNIVERSITY.

General Outline, though subject to change, of a Course of Lectures on

THE ESSENTIALS OF THE ARTISTIC,

to be delivered BY DR. GEORGE L. RAYMOND, PROFESSOR OF AESTHETICS, at the University, corner of Fifteenth and H Streets

LECTURE I.—NATURE, ART, AND FINE ART.

Friday, September 29, 4.50 P. M.

Art is a Method—Artlessness and Art Illustrated—Differing Not as Originality from Imitation, nor as the Natural from the Unnatural—But as an Immediate Expression of Natural Instinct from that of Human Intelligence—Art-Products Not Creations but Rearrangements of Nature—And also Results that are Distinctively Human—The Fine or Higher Arts—Distinguished from Others by Belonging Most Finely and Distinctively to Nature—Therefore Emphasizing Natural Appearances—Form Essential to the Higher Arts—Different Classes of These—Study of Nature Essential to Success in Producing Them—Arts that are Most Finely and Distinctively Human Address and Express Intellect through Sound or Sight—Human as Distinguished from Animal—Expression as Developed from Possession of Human Vocal Organs and Hands—The Higher Arts are also in the Most Fine and Distinctive Sense Made—How to Class Landscape-Gardening, Decoration, Dancing, Pantomime, Elocution, and Dramatics—The Humanities—External Products Necessitated in Music—Poetry—Painting and Sculpture—And in Architecture.

LECTURE II.—BEAUTY.

Friday, October 6, 4.50 P. M.

Limitations in Appearances, Thoughts and Emotions, with which Art Can Deal—The Appearances Must Have Interest, Charm, Beauty—Beauty as Attributed Form as Form—To Form as an Expression of Thoughts or Emotions—To Both these Sources Combined—Examples—Complexity of Effect Characteristic of Beauty—In Sounds—In Lines and Colors—Besides Complexity, Harmony of Effect Upon the Senses is Essential in Beauty; Produced Through Like or Related Vibrations in Tones and Colors—Through Like or Related Divisions of Time or Space in Rhythm and Proportion—Unity of Effect Upon the Brain Necessary to Beauty—Mind Affected Irrespective of the Senses—Senses Affected from the Mind-Side—Complexity Even in Form Recognized and Analyzed by the Mind—Imagination Frames an Image as a Standard of Beauty—Mind is, Therefore, Affected and Active when Beauty is Recognized, Exemplified in Music—In Poetry—In Arts of Sight—What is Meant by Harmony of Effects Upon the Mind in Music or Poetry—In Arts of Sight—Further Remarks on Complexity and Unity—Definition of Beauty—What it Leaves Unexplained—Applies to Natural as well as to Artistic Forms—To Arts of Sound as well as of Sight—Relation of this Definition to Other Definitions—Taste—Its Cultivation.

LECTURE III.—MENTAL ACTION IN ART, AS DISTINGUISHED FROM THAT IN RELIGION AND SCIENCE.

Friday, October 13, 4.50 P. M.

The Play-Impulse as Described by Schiller, Spenser, Brown—Relation of the Art-Impulse to Excess of Life-Force and to Imitation—To Spiritual Force—To Inspiration—The Conscious and Subconscious Spheres of Mind; Memory—Hypnotism—Trained Automatic Skill—Subconscious Mathematical, Logical, and Musical Proficiency—Religious Inspiration—Scientific Investigation and Artistic Imagination—Differences Between Religion and Art—Art Can Influence for Good Religious Thought and Life—Differences Between Science and Art—The Main Work of Science Conducted in the Conscious Mental Region; That of Art Equally in the Subconscious—Illustrations—The Man of Imagination and of None—Subconscious Mental and Imaginative Action Is Not Irrational, Though It Is Rapid and Emotional—Connection Between Artistic Mental Action and Temperament—Artists Are Men of Sentiment.

LECTURE IV.—ARTISTIC MENTAL ACTION AS DEPENDENT UPON TEMPERAMENT AND TRAINING.

Friday, October 20, 4.50 P. M.

How the Artistic Differs From the Scientific Mind—Some Unfitted by Nature to Become Artists—The Effect of Education in Training Ability to Use What Has Been Stored in the Mind—Ability to Use This Depends on the Physical Power of the Brain—This Can Be Developed by Practice—This Development Can Extend to That Which Involves the Possession of Genius—Training Effects the Quality of Subject-Matter as Well as of Style—The Ability to Give Expression to Subconscious Inspiration Which Characterizes Genius is Partly Due to the Skill Acquired by Practice—Subconscious Powers Can be Activated Through Training the Conscious, as in the Case of Memory—Of Critical Ability—The Degree of Work is Apt to Measure the Degree of Worth—Any Development in the Mind May Contribute to Artistic Development—Reproduction of Beauty Necessitating Attention to Both Form and Significance—Meaning of the Term Form in Art—Of the

Term Significance—The Necessity of Giving Due Consideration to Both—Regard for Form and Disregard of Significance In Painting—In Sculpture, Architecture, Music, and Poetry—How Far the Artist Must Consciously Regard Claims of Significance—Regard for Significance and Disregard of Form In Poetry and Painting—In Architecture—In Music—Regard for Form and for Significance Need not be Autagonistic—Reason for Applying to the Higher Arts the Term Representative.

LECTURE V.—ART AS REPRESENTATIVE RATHER THAN IMITATIVE OF NATURAL APPEARANCES.

Friday, October 27, 4.50 P. M.

Representation Contrasted With Imitation—Co-ordinated With Requirements of Imagination—Of Sympathy—Representation versus Imitation in Music—Representation in it of Intonations of Speech—Of Natural Humming—Of Surrounding Sounds—Representations of Nature in the Sounds and Figures of Poetry—In Its General Themes—Representations of Nature in Painting and Sculpture—While Sometimes Imitative, These are Always Representative—Shown in the Results of the Study of Values—Of Light and Shade—Of Shape and Texture—Of Distance, and the Classic and Impressionist Line—Of Aerial Perspective—Of Lineal Perspective—Of Life and Movement—Explaining Occasional Lack of Accuracy—Same Principles Applied to Sculpture—Representation Rather than Imitation in Primitive Architecture as in Huts, Tents, etc.—Architectural Perspective as Applied by the Greeks—Explaining Differences in Measurements of Similar Features in the Same Building—Differences in Measurements of Corresponding Features in Different Buildings—Representation, not Imitation, the Artist's Aim in Reproducing Forms in Architecture.

LECTURE VI.—ART AS REPRESENTATIVE RATHER THAN COMMUNICATIVE OF THOUGHTS AND EMOTIONS.

Friday, November 3, 4.50 P. M.

Artistic Treatment Does Not Increase, and May Diminish, the Communicative Qualities of a Product—Art Involves Communication Through Using or Referring to Natural Appearances; i. e., Through Representing These—Representation of Thoughts and Emotions Through Sustained and Unsustained Vocal Sounds—Used Respectively in Song and in Speech—Music Does Not Communicate, but Represents Underlying Tendencies of Mental Processes—Analogous to Natural Processes—Freedom of Imaginative Inference Stimulated Also in Poetry, Which Should Represent Rather Than Communicate—Illustration—Same Principle Applicable to Whole Poems—The Moral in Poetry is Represented—Visible Arts Represent Thoughts and Feelings—Paintings and Statues Often Ranked According to the Quality of their Significance—Illustrated in Pictures of Flowers or Fruit—Of Natural Scenery—Of Portraits and Human Figures—Architectural Representation, and How It Is Related to Musical—Representative Character of Foundations, Walls and Roofs—Of Constructive Designs and General Plan—Communicative Effects of Such Representation.

LECTURE VII.—ART AS REPRESENTATIVE RATHER THAN PRESENTATIVE OF THE PERSONALITY OF THE ARTIST.

Friday, November 10, 4.50 P. M.

Relation of Art to the Artist—Art Emphasizes the Fact that Natural Factors Are Used for Expression—This Fact Reveals a Spirit Capable of Expressing Thoughts and Emotions—Why High Art Uses Forms Other Than Those Belonging to the Artist's Own Body—Connection Between the Creative in the Divine and in the Artist—Both Necessitate Representation—Representation of Spirit and of the Subconscious Nature—Connection in Art Between Personal and Sympathetic Effects—Explanation—How Art Can Represent Appearances as They Affect the Individual, and Yet as They Affect All—Owing to Artist's Sympathetic Temperament—What is Genius—Its Effects Representative of the Individual, and Yet of Men in General.

LECTURE VIII.—THE DIFFERENT ARTS AS REPRESENTING DIFFERENT PHASES OF MENTAL CONCEPTION.

Friday, November 17, 4.50 P. M.

The Art Used in Expression is Often Determined by the Thought or Emotion to Be Expressed—Physical Thrill, and Vocal Expression Leading to Music—Definite Opinions, and Verbal Expression Leading to Poetry—Conflicting Opinions Leading to Oratory—Contemplation of Facts as They Appear Leading to Painting and Sculpture—Planning and Re-arranging Leading to Architecture—Relations of External Influence and States of Consciousness as Represented in Each Art—Mental Contents and Influence From Without Compared to Ice on Water Flowing Into an Inlet—Conditions Corresponding to Music, Poetry, Painting, Sculpture and Architecture—Largest Nerve-Movement in Music—Less in Poetry, Less Still in Colors, Least in Lines—Nerves Are Directly Conscious of Vibrations in Sound, as in Thunder, but Not of Vibrations, as in Colors—Mental Facts Accord With What Has Preceded—The Indefinite is Represented in Inarticulated Music; the Definite, in Articulated Poetry—Difference in Representative Effects of Words and Tones—Is a Difference Between Visualizing Thought and Not Visualizing It—Illustrations—Non-imaginative Effect of Poetry That Does Not Suggest Sights—Non-success of Poetry Too Exclusively Musical.

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LECTURE IX.—THE DIFFERENT ARTS AS REPRESENTING DIFFERENT FORMS OF MENTAL CONCEPTION—CONTINUED.

Friday, November 24, 4.50 P. M.

Persuasion and Oratory—The Conditions of Mind Represented in the Arts of Sight—In Landscape Gardening—In Painting—The Different Conditions Expressed in Poetry and in Painting—Bearings of This Fact Upon Poetry—Theory of Lessing—Objection to the Theory—Importance of the Theory Illustrated in Poetry—Other Examples—Applied to Methods of Poetic Description—By Talford—Crabbe—Wordsworth—Tennyson—Some Subjects Unfit for Paintings—Others—Allegorical Paintings—Same Subjects Possible to Poetry and Painting, if Treated Differently—Painting Can Suggest More Movement Than Sculpture—And, on Account of Color, More Variety in the Number and Sizes of Objects; Also More Minuteness and Triviality—Architecture as Originated—As Influenced by Methods of Painting and of Sculpture—Deterioration on Account of This—Recapitulation with Reference to Forms of Representation in Arts of Sight—Correspondences Between Architecture and Music—Conclusion.

LECTURE X.—DIFFERENCES IN THE SAME ART AS REPRESENTING DIFFERENT DEGREES OF CONSCIOUS OR SUBCONSCIOUS MENTAL ACTION.

Friday, December 1, 4.50 P. M.

The Balance Between Conscious and Subconscious—Religious, Scientific, and Artistic Conceptions—Expressed in Idealism, Realism, and Idealized Realism—In the Good, True and Beautiful; the Sublime, Picturesque and Brilliant; the Grand, Simple and Striking—The Sublime—Illustrations—The Picturesque—The Brilliant—Distinction Between the Beautiful and the Brilliant—The Grand as Allied to the Horrible—The Simple to the Pathetic—The Striking to the Violent—True in All Arts—The Epic—The Realistic—The Dramatic—Aim of Epic Recital—Of Realistic—Of Dramatic—Epic Art-Products—Realistic—Historic—The Historic Distinguished From the Dramatic—Dramatic Poetry: Lyrics—Dramatic Character—Painting—Genre Painting—Dramatic Painting Proper—Historic Distinguished From Dramatic Sculpture—Practical Object of These Distinctions.

LECTURE XI.—REPRESENTATION IN THE ELEMENTS OF FORM IN THE ARTS OF SOUND.

Friday, December 8, 4.50 P. M.

Recapitulation—Necessity of Studying the Elements of Representation—Especially as Produced Through the Vocal Organs and Hands—In the Arts of Elocution and Gesture—Meanings of the Elements of Sound in Elocution—Duration Representing Mental Measurement in Music—In Poetry—Force Representing Mental Energy in Music—In Poetry—Pitch Representing Mental Aim or Motive—Directions of Pitch in Elocution—Principle Further Illustrated—Different Meanings of the Same Phraseology When Differently Intoned—The Same Principle Fulfilled in Music—In Modern Melodies—Other Illustrations—In Poetry—Illustrations—Quality Representing Mental Feelings—In Elocution—Analogies in Nature—In Music—In Imitative Music—Different Qualities in Music—Examples—Other Examples—In Poetry; Imitative Effects—Associative Effects.

LECTURE XII.—REPRESENTATION IN THE ELEMENTS OF FORM IN THE ARTS OF SIGHT.

Friday, December 15, 4.50 P. M.

Correspondence in Arts of Sound and of Sight—Size Representing Mental Estimate—Connection—This Fact and Effects of Significance in Beauty—Large Size and Nearness—Same Principles in Architecture—Resumé—Massiveness or Touch Representing Mental Energy—In Drawing—Painting—Sculpture—Architecture—Outlines Representing Mental Motive—Their Meanings in the Human Form—In Gestures of the Hands—Fist—Finger—Full Hand—Closing Gesture—Opening Gesture—Movements of Arms—Gestures Inward and Outward—Dramatic Gestures—General Actuating Motives Represented in the Gestures—Analogous Meanings in Natural Scenery, of Curves—Of Straight Lines and Angles—As Indicated by a Man's Use of Them in Landscape-Gardening—In Painting—In Sculpture—In Architecture.

LECTURE XIII.—REPRESENTATION THROUGH COLOR.

Friday, December 22, 4.50 P. M.

Quality in Tone Representing Mental Feeling Finds Analogy in Color—Cold and Warm Colors—Different Colors Resembling Different Qualities—Normal Tone and Cold; Orotund Tone and Warm Color—Varied Colors and Exciting Effects—Red and Trumpet—Examples From Painting—Colors in Human Countenance—In Sculpture—In Architecture—Colors in Representing Distance—Applied to Buildings—Mixed Colors—Black—Black with Cold Colors—With Warm Colors—White with Cold Colors—With Warm Colors—Conclusion.

LECTURE XIV.—ART-COMPOSITION.

Friday, January 5, 1906, 4.50 P. M.

Imagination Necessary in Elaborating as Well as in Originating Representative Forms of Expression—Methods of Composing Music—Poetry—Painting, Sculpture and Architecture—Mental Methods in Art-Composition Analogous to Other Mental Methods—To That in Classification—How Art-Classification Differs from Ordinary Classification—The Method of Classification not Inconsistent with Representing the Artist's Thoughts and Emotions—Or with Representing Nature—Explanation—Artist Influenced by Mental and Natural Considerations—Methods of Art-Composition are Methods of Obtaining Unity of Effect—Obtained in Each Art by Comparison, or Putting Like with Like—Variety in Nature Necessitating Contrast—Contrast in Each Art—Also Complexity—Complement—Order and Group-Form—Confusion and Counteraction—Principality and Subordination—Balance—Distinguished from Complement and Counteraction—Principality in Music and Poetry—Subordination and Balance in the Same—Principality in Painting and Sculpture—Balance—In Architecture—Organic Form—In Music—In Poetry—In Painting and Sculpture—In Architecture.

LECTURE XV.—ART COMPOSITION—CONTINUED.

Friday, January 12, 4.50 P. M.

Congruity, Incongruity and Comprehensiveness—Central-Point, Setting and Parallelism—In Music and Poetry—In Arts of Sight—Symmetry—Repetition, Alteration and Alternation in Music and Poetry—In Arts of Sight—Massing in Music and Poetry—Massing or Breadth in Painting—Illustrations—In Sculpture and Architecture—Interspersion and Complication—Continuity in Music and Poetry—In Arts of Sight—Consonance—Distinguished from Congruity and Repetition—Dissonance—Interchange—The Latter in Painting—Gradation and Abruptness—In Music and Poetry—Transition in Same Arts—Gradation and Abruptness in Color—In Outline—In Architecture—Progress in Painting and Sculpture—In Architecture—Completeness of This Analysis of the Methods of Art-Composition.

LECTURE XVI.—RHYTHM AND PROPORTION.

Friday, January 19, 4.50 P. M.

Rhythm Not Originated by Art—It Exists in Nature—In Nerve Action—Required by the Natural Action on the Mind—Elements of Rhythm Existing in Speech—How Developed in Metre and Verse—In Music—Poetic Measures—General Comment—Meaning of Proportion—Result of a Natural Tendency to Recognize Like Measurements—Manifested Everywhere—Proportion in Nature—An Important Art-Principle—Result of Comparing Measurements Not Made, but Possible to Make—Not Actually Alike, but Apparently so—Proportion Developed From Putting Like Measurements With Like.—Fulfilling Principles in Lectures XIV, and XV.—Why Proportional Ratios Must be Represented by Small Numbers—How Larger Numbers May be Used—Rectilinear Proportions—Of Allied Rectangles—Of Irregular Complex Figures—Must be Accompanied by Outlines of Simple and Regular Figures—Proportions of Human Form and Clothing—Countenance—Greek Type of Face Not the Only Beautiful One—Why Other Types May Seem Beautiful—Proportions of Human Body Indicated by Circles and Ellipses—Requirements of Binocular Vision—Relation of These to the Ellipse—Why the Curve Is the Line of Beauty—Explanation of Shapes of Vases and Ellipses—Relation of Like Curves to Proportion—Illustrated in Curves of the Human Form—Conclusion.

LECTURE XVII.—HARMONY OF TONE IN MUSIC AND POETRY, AND OF COLOR IN THE ARTS OF SIGHT.

Friday, January 26, 4.50 P. M.

The Effects of Rhythm and of Harmony Illustrate the Same Principle—What Causes Loudness and Pitch of Tone—What Causes Quality—Musical Tones Compounded of Partial Tones Caused by Vibrations Related as 1:2, 2:3, etc.—These Partial Tones are Merely Repeated in Scales—And Chords—Musical Harmony Results From Putting Together Notes Having Like Partial Effects—This True of the Most Complex Arrangements—True of Poetic Harmony—Spectrum—Effect of Light On Colors—Definition of Term—Complementary Colors—As Produced by Light and by Pigments—The After-Image in Consecutive Contrast—Simultaneous Contrast—All Colors Impart About Them Tint of Their Complementaries—Principles Determining Use Together of Two Colors—Of Three Colors—Of Four Colors—Consecutive and Simultaneous Contrast Due to Physiological Action of the Eye—Correspondences Between Ratios of Harmonic Colors and Tones—Owing to Minuteness of Color-Waves Nothing in Colors Corresponds to the Different Scales in Music—The Ratios of the Two Notes of a Single Musical Scale Forming the Most Perfect Consonance—This Ratio as Represented Among the Colors—Color Harmony as Actually Developed—Not From Ratios Occasioning Vibrations, but From Analysis of Light—The Field-Theory of Color-Harmony—Theory Based on Psychological Effects—On Physiological Effects—Tone, or the Predominant Use of One Color, in a Painting—Why This May Fulfill the Same Principle of Harmony as the Use of Great Variety of Color—Color Harmony Results From an Application to Color of All the Principles Unfolded in Lectures XIII, and XIV.—Conclusion.

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PRINCETON THEOLOGICAL SEMINARY.

SYLLABUS

OF A COURSE OF LECTURES ON

THE RELATION OF ART TO RELIGIOUS
THOUGHT AND EXPRESSION.

BY

PROFESSOR GEO. L. RAYMOND, L.H.D.,
OF PRINCETON UNIVERSITY.

TO BE DELIVERED IN THE MILLER CHAPEL.

LECTURE I.—5 O'CLOCK P. M., WEDNESDAY, SEPT. 29, 1897.

THE LIMITATIONS OF SCIENTIFIC AND RELIGIOUS THOUGHT AND EDUCATION, AND THE INFLUENCE OF ART IN BLENDING AND DEVELOPING THE RESULTS OF BOTH. Developments in Science, Religion and Art connected. Historically and Philosophically. Observation, and its Results as cultivated by Science. As developed in the Study of Art, and by Acquaintance with its Products. Accuracy in Observation as a Test of Art-Excellence. Lack of it in the Imitative Art of the Decadence. Two Directions of Intellectual Education, the Classical and the Mathematical. Influence upon both of Art. Limitations of Methods of Intellection as developed by both. The Necessity, in order to transcend the Limitations of both, of the Imagination and the Cultivation of its Powers. Imagination alone can intellectually connect both with Religious Conceptions, and render these Conceptions rational. The Existence of Mental or Spiritual Significance behind Forms, always necessary to high Developments of Art. Why this necessity is sometimes denied. Art as necessarily cultivating the Religious Conceptions of Duty toward Oneself and toward One's Fellows.

LECTURE II.—5 O'CLOCK P. M., THURSDAY, SEPT. 30, 1897.

ORATORICAL DELIVERY AS DETERMINED BY THE GENERAL PRINCIPLES CONNECTING STYLE AND FORM WITH SUBJECT-MATTER AND SIGNIFICANCE. THE PHYSICAL AS THE INSTRUMENT AND INTERPRETER OF THE SPIRITUAL. Art a Matter of small Details. Why Attention to these is needed in Oratory. Testimony and Experience of the Great Preachers of America, England and Scotland. Why the Natural in Oratory must be the Artistic. Physical and Mental Reasons for studying the Art. The general Principle involved. Ignorance with reference to it, peculiar to the Anglo-Saxon. Attention to Form necessary in all the Arts. Attention to Significance equally necessary. Neglect of either leads to the neglect of both. Elocution, as the Center of the expressional Art-System. As the Interpreter of the Relations of the Human Mind to the Material Universe.

LECTURE III.—5 O'CLOCK P. M., FRIDAY, OCT. 1, 1897.

ORATORICAL PHRASEOLOGY AND ANALYSIS AS DETERMINED BY THE DIFFERENT APPEAL OF WORDS TO THE EYE AND TO THE EAR. THE NECESSITY OF ACQUIRED SKILL IN THE EXPRESSION OF SUBCONSCIOUS INTELLIGENCE, AS IN THE INSPIRATION OF GENIUS. Written Discourse, as historically a Development of Oral Discourse. Deductions therefrom with reference to the Connection between the two. Confirmed by Facts, by Testimony, by Reason. Thought in Words as appealing to the Ear and to the Eye. Examples from Poetry—Tennyson, Swinbourne, Byron, Shakespeare. Style in Oratorical Composition. The Vice of Rhetoric, of Ornamentation that is not Illustrative. Same Principle applied to the Analysis of Sermons. Secret of Success in this as much a matter of Graphic Representation as of Logical Presentation. Why Artistic Skill needs to be acquired. The Action of the Subconscious Mind in Genius. How it can be developed by Practice. Sense in which the Artistic and what is sometimes termed the Inspirational are the same. Results of a Recognition of these Facts in Education. Application of them to our Present Subject.

LECTURE IV.—5 O'CLOCK P. M., MONDAY, OCTOBER 4, 1897

ART-FORM AS RELATED TO THE DIVINE IN NATURE, THE FORMS OF WHICH ARE OF ARTISTIC INTEREST MAINLY BECAUSE THEY ARE FACTORS FOR THE EXPRESSION OF THOUGHT. Historic and Psychologic Criticism compared. Art as distinguished from Nature. As derived from Nature. As influenced by the Human Mind. Fine Art. Necessity of Form in this. It must resemble Nature in Appearance. It must be used for Human Expression. Voice and Hands as the Agents of Human Expression. How the Arts are developed from their possibilities. Poetry, Music, Painting, Sculpture and Architecture. Representation, as a Term indicative of the Aim of Art, which is not to imitate Nature, nor to Communicate Thought or Emotion. The Interest of Art is in the forms of Nature as Expressional Factors. Only of Interest as these on the Supposition of Spiritual Intelligence and Divine Life back of them. What is meant by Art-Creation? Dreams, Imagination, Ideality, Immortality. Art-Inspiration.

LECTURE V.—5 O'CLOCK P. M., TUESDAY, OCT. 5, 1897.

ART-FORM AS RELATED TO THE REQUIREMENTS OF THE HUMAN MIND, WHICH DEVELOPS THEM ACCORDING TO THE SAME PRINCIPLE IN ALL THE ARTS. ARTISTIC EXCELLENCE IN THE SLIGHTEST FACTORS OF FORM AS FORM, EASILY DETERMINED AND NEVER CHANGING. Method of building up Art-Forms. Its Correspondence to Classification in the Sciences. How this Method can represent Mental Conceptions, and at the same time represent Nature. The Principle of Classification as developed into Unity, Comparison, Contrast, Principality, Balance, Symmetry, etc. The Norm of Development in Music and Poetry. Origin and Requirements of Rhythm, Scales, Chords, Metres, Verse, Alliteration, Assonance, etc. Origin and Requirements of Harmony of Color and Proportion of Outline in Painting and Sculpture. Invariable Criterion of successful Form in Architecture. Apparently unknown in our time. Connection between what has been said and Imagination as the Source of Art.

LECTURE VI.—5 O'CLOCK P. M., WEDNESDAY, OCT. 6, 1897.

THE REPRESENTATIVE CHARACTER OF ART-FORM AS DETERMINING LITERARY STYLE AND SUBJECT-MATTER. Sound as representing Thought. Exclamation, Imitation, Association. In what sense Language is a Gift from God. Literary Art, as determined by Sounds indicative of Sense. Single Words Rhythm and Versification. Suggestions of Parts of Speech and Sentences. Language as Pantomime with audible Symbols The Picturesque in Language. Anglo-Saxon and Latin words Poetry and Prose. Imaginative Language. Continuity and Consecutiveness of Thought as related to Form. The Representative Quality as the Measure of the Utility of Literary Art Because this is the Measure of its Spiritual Suggestiveness.

The George Washington University

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In the first half of the University Year, 1907-8, Dr. George L. Raymond, Professor of Esthetics, will deliver in the West Hall of the building at the corner of Fifteenth and H sts., a course of lectures upon

THE PRINCIPLES OF ART IN GENERAL

AS ILLUSTRATED BY THOSE OF POETRY IN PARTICULAR.

The subjects of the individual lectures are as follows :

Wednesday, October 2, 4:50 P. M.

1. Poetic and Artistic as distinguished from Colloquial and Ordinary Methods of Expression.

Wednesday, October 9, 4:50 P. M.

2. Plain and Picturesque Methods of Expression as Exemplified in the Use of Words, Melodies, Drawings, Carvings, and Buildings.

Wednesday, October 23, 4:50 P. M.

3. The Artistic Impulse and Purpose, Originating, Developing and Warranting Picturesque or Representative Methods of Expression.

Wednesday, October 30, 4:50 P. M.

4. The Historic and Philosophic Relationships of Artistic to Natural Methods of Expression.

Wednesday, November 6, 4:50 P. M.

5. The Effects of Artistic Expression Upon the Details of Form.

Wednesday, November 13, 4:50 P. M.

6. The Effects of Artistic Expression Upon the General Outlines of Form.

Wednesday, November 20, 4:50 P. M.

7. Artistic Expression as a Method of Suggesting Thought and Feeling.

Wednesday, November 27, 4:50 P. M.

8. Artistic Expression as a Concrete Embodiment of Thought and Feeling.

Wednesday, December 4, 4:50 P. M.

9. The General Principle giving rise to the Artistic Embodiment of Thought and Feeling.

Wednesday, December 11, 4:50 P. M.

10. The Rhythmic and Proportional Embodiment of Thought and Feeling.

Wednesday, December 18, 4:50 P. M.

- 6-11
11. The Development of Style in the Embodiment of Thought and Feeling.
Wednesday, January 8, 4:50 P. M.
 12. Style as Influenced and Modified by Embodiment in the Arts of Sound and of Sight.
Wednesday, January 15, 4:50 P. M.
 13. The Expressional Characteristics of Metre and Measurement.
Wednesday, January 22, 4:50 P. M.
 14. The Expressional Characteristics of Tune and Shape.

WILLIAMS WEEKLY

ALUMNI NOTES.

This department is dependent on the Alumni for support, and we earnestly request them to contribute.

'62. The professor of æsthetics in the university, George Lansing Raymond, L. H. D., has closed, this week, a course of lectures in the chapel of the seminary, on "The Relation between Religious Thought and Expression." They have been very carefully thought out, elegantly expressed, and oratorically delivered. We don't remember that we have ever listened to any more so; and we have been listening to such from men of capacity and renown, through a long life. They have been invaluable to theological students.***They ought to have been heard by every one in town who aspires to literary culture and oratorical and spiritual excellence.***Dr. Raymond is himself an exemplification of his own teaching.

Princeton Press.

This is a superior course in matter, and all who can appreciate, and have an opportunity to attend, should hear them. In style of composition, and art in delivery, they are fine, as might be expected from the Professor. Judging from the first lecture, which only we have heard at this writing, no such able deliverances have been made in Princeton in at least, our experience and recollection; except it be Dr. Storr's lectures in the Stone course, in the Seminary several years ago on Saint Bernard.

Princeton Signal.

Christ - Latin
.... "POETRY AS A REPRESENTATIVE ART" by Prof-

essor George L. Raymond, of Princeton College, is a remarkable work, alike for the completeness with which a very comprehensive subject is treated, and for an acuteness and originality which opens up new relations and applications, that render the scope of the subject still more extensive. The *technique* of versification, the rhetoric of poetical composition, and even the mutual bearing of the two, have received no lack of attention; but we know of no book to be compared *with it* in bringing the whole into unity as distinctly *representative art.*" There is a full and satisfactory discussion on the points connected with language and versification, as a vehicle for the conveyance of poetic ideas and emotions. The analysis of language as a representation of thought by sounds, and of elocution as the interpreter of sounds, is clear, thorough, and convincing. We would call especial attention to Prof. Raymond's distinction between the instinctive and reflective origin of words, and to the additional quality which he designates as emotive. Hence he builds up the distinction between the expression of thought in conventional and in poetical words and phrases. We cannot follow him through the examination of the latter subject—the poetic language. But we can promise the reader that he will find it luminous and interesting. *These* qualities are largely secured by the copious extracts and illustrations, giving the *book* the additional value and charm of a poetical anthology.

We hail this work as a great contribution to clear thought. Strange to say, while no one questions the necessity *of* and patient study of materials and techniques *in the* production of painting or sculpture or even of music, almost everybody thinks himself entitled to write poetry without the least study or scientific understanding of the instrument or methods of his art. Mere sentiment or imagination will not constitute the poet (*par excellence*, the "maker"), any more than a sensitiveness to color and harmony and form will furnish a painter, a musician, a *sculptor* or an architect. It is the ignoring of the *fact* that poetry is equally an art of representation, of picturing and moulding and singing of the *thought* feelings by visible and audible symbols, which *counts* for the failure of many a promising *aspirant* for the bays, and not less for the confusion and *ignorance* of critics and the despair of editors. (G. P. Putnam's Sons.)

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"A Life in Song." By George Lansing Richmond
(second edition). G. W. Putnam's Sons: New
York and London. 1901. 12mo., cloth, pp. 32.
\$1.25.

Those accustomed to the taste of Dr. Raymond's sparkling rhythmic wit are not surprised that a second flagon has been ordered for his "Life in Song." This among the lesser of Dr. Raymond's works is unsurpassed by any in power of utterance and incisiveness of thought. Here, for instance, are lines which, if printed in letters of gold upon the front of every pulpit and practiced by every man behind one, would transform the face of the theological world:

"Ahy could they all who plead with men for truth,
Meet face to face convictions that are strong;
How strong would grow the pleaders, and how wise!
No longer filled with fear lest prejudice
Should flee the shock of unaccustomed thought,
Would coward-caution hush to voiceless death
The truth that breathes within."—P. 141.

On the same page there is a message also for that related but still a large number:

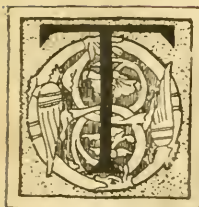
"Who
Would rather save the pictures of the soul
Sketched on some small cell wall, than one live soul
In whose free thinking God depicts himself."

In short, if you are in search of ideas that are unconventional and up-to-date, get "A Life in Song" and read it. At McClurg's. *from "Unity," Chicago.*

A POET OF AMERICAN LIFE.

from American Magazine, Oct. 1888.

BY GEORGE EDGAR MONTGOMERY.



HERE are poets who thrive best upon the stories of great cities, who find inspiration in the perpetual march and jostle of crowds, in a life of wear and tear, restlessness and passion. Other poets

discover their sweetest and purest sympathies in the *new woodlands*, where the only voices are those of wilds and trees, meads and birds; and still others love the gentle tranquillity of village existence where the boisterous city roar is reduced and harmonized to a far-away human echo. Unfortunately, poets do not often have their choice of vantage-

ground: the problems which confront most men confront them, and they are forced into centres of civilization in spite of themselves. That poet who is able to select his own home, the perfect surroundings which fit his mind and heart, is surpassingly fortunate. I know a few so fortunate poets—only too few. One of them is certainly George Lansing Raymond, of Princeton.

Princeton is an ideal college town. It is one of those cool, green, lovely villages, off the main line of a railway, where the very air seems to stimulate philosophic thought and to expand the imagination. It combines the soothing peace of delicious rural life with a warm scholastic atmosphere. Even the aggro-

ive sectarianism of Princeton does not destroy the persuasive charm of the place. The average village is a kind of strait-jacket to eager intellectuality: but Princeton, with all its leaning to the Presbyterian creed, offers a broadening and invigorating influence to the thinker. The noble college which has been established there holds up the mirror, as it were, to good literature. In Princeton, if anywhere, good literature should find its hearing and its reward. As a matter of fact, many of our leaders in ethical and critical discussion write under the stimulus of Princeton, and I see no reason why the college shall not have eventually its own strong literature. At present one of the few distinctively literary men in Princeton is Mr. Raymond—and perhaps he is the most distinctively literary man of them all. Mr. Raymond—who, though he may not yet enjoy large popularity, has commended himself to the attention of serious readers in Great Britain and the United States—holds in Princeton the important professorship of oratory and æsthetic criticism. In æsthetic criticism his high standing can not be disputed. He is the author of "Poetry as a Representative Art," which is properly regarded as a complete and logical statement. This work treats of a difficult and comprehensive subject. The technique of versification, the rhetoric of poetic composition, the significance and the scope of poetry—these are brought by Mr. Raymond into their exact relations, and together they reveal poetry as a definite, definable, lucid art of representation. One critic has described this rare book as "a profound, and, as nearly as may be, a satisfactory history of poetry itself." Another—writing in the *Independent*—has said of it with entire justice: "It applies the test under whose touch the dull line fails. It goes further than this, and furnishes the key to settle the vexed questions as to moralizing and didactic verse, and the dangerous terms on which sound and sense meet." Mr. Francis Turner Palgrave, professor of poetry at Oxford, after studying the book carefully, made this comment upon it, which is also the comment that no intelligent reader can hesitate to make: "I have read it with a pleasure and a sense of instruction on many points." The fact that there are

absolute and attainable standards of poetic excellence, upon which a system of criticism may be solidly founded, is clearly demonstrated in "Poetry as a Representative Art;" and that is certainly the great merit of the book.

As a poet, Mr. Raymond is honestly national, American. Not American, let me add at once, in the sense of spread-eagleism, which is so often mistaken for patriotism. He does not attempt to glorify the Americans at the expense of truth and art; to emphasize the external at the loss of the spiritual. It is, indeed, the spiritual, the deep and impassioned meaning of our American life which he endeavors to sound and to utter. In this task I think he is undoubtedly successful. It is not surprising that he happens to be so genuine an American, even if he were not an American poet. I believe it is a fact that no blood flows in his veins that was not in this country before 1650. His mother belongs to the old Porter family of Connecticut, and Mr. Raymond himself was born in Chicago. He received his education at Andover and at Williams College, and he was afterwards, for several years, a professor at Williams. From there he went to Princeton.

Mr. Raymond has published three volumes of verse, each with a distinct object and quality, all of a thoroughly national character. Unlike the majority of our recent American poets, he does not write on haphazard themes; unlike them, too, he does not cultivate a single style, particularly that highly ornamental and rather artificial style which is now in vogue, which every amateur seems to have at the point of his pen, and which is frequently the elaborate frescoing of triviality. If I should find fault with him from my own standpoint—which is a standpoint of taste more than of criticism—I should be inclined to declare that he has too little luxury in his nature, too much direct, unsifted force. It is apparent, so soon as one becomes fairly acquainted with his work, that he is apt to be satisfied with the expression of a thought, and to neglect the cutting and polishing of the expression. He is a thinking poet, however, not a poetic dilettante, and the body of his thought is unusually substantial; through quick thinking and effortless writing, he becomes facile and strong; his manner is,

on the whole, that of self-adaptation—the adaptation of power of expression to the requirements of a subject; he is seldom out of the atmosphere of an idea; his best lyrics are full of spontaneity, and one perceives a fine artistic instinct behind both his successes and failures. His facility in thought and expression gives his writing now and then the air of sententious morality and of proverbs. His poetry, taken altogether, is marked by vigorous singing quality and intellectual perception, rather than by the glow of color and the intensity of heated emotion. I may point out, furthermore, that once a composition is started by him there is throughout it a prevailing illustrative tendency. From the beginning to the end of a theme he is never betrayed away from it. In this respect he is consistently artistic, far more consistently artistic than most poets are or have been. He has made much of striking the right keynote and not wandering from it.

Mr. Raymond's three volumes are entitled, "A Life in Song," "Sketches in Song," and "Ballads of the Revolution." The first and the last of these are, in scope and meaning, wholly national. They are, if anything can be, Americanism in poetry. "A Life in Song" is based upon an original conception. It treats of a life which could only have been lived in this country and at the time of our Civil War. It is also a unity—in a sense not true of the *Canterbury Tales* and other poems of the same class, after which, at first consideration, it appears to be modeled. The object of this "Life in Song" is to bring into sharp relief the subjective and the objective side of a poet's character. It comprises seven poems which relate the experiences of the poet as told by himself; a prelude, a finale, and parts connecting these giving the experience and character of the poet as described by a friend. In this fashion, the life of the poet, from boyhood to death, is very clearly and thoroughly analyzed. The after-effects of his life are suggested in a series of Decoration Day poems. The unity of the work is, therefore, unmistakable. Its special worth is that of a keen probing into a complete human entity. The seven personal narrations of the poet, by the way, are supposed to be read, subsequently to his death, by a surviving friend, and a

portion of one day is spent upon the reading of each. The essential thought in "A Life in Song"—its essentially American feeling—is indicated in the following lines from the *Finale*:

The course of one, born humble . . .
Who yet attained the end of highest aims,
As grand as any land or age e'er sought,
Because his effort, struggling towards the light,
Emerged where freemen leave to God and heaven
The right to rule the spirit, though on earth.

"The Ballads of the Revolution" are precisely what one should expect them to be—simple, vigorous, lyrical outbursts of life as it ebbed and flowed during the harsh, resonant period of the Revolution. In writing these ballads Mr. Raymond has not been guilty of what might easily be a tempting blunder—the application of an extremely decorative style to homely subjects. I fear that a ballad of the Revolution would become, in the hands of the average clever poet of nowadays, a bit of smart bric-à-brac, possessing the grace of phrase and lacking the ring of truth. Mr. Raymond has here, as elsewhere, adopted his style to his matter. His ballads are ballads of the old-fashioned plan. They are composed in plain, robust Saxon, the speech of our forefathers. There is an epitome of the Revolution in the following stanza:

Nay, theirs are loyal spirits;
But when the wrong is great,
And forms of law do not deserve
Their souls' allegiance, then they serve
The spirit of the State.

All these "Ballads of the Revolution" have a quick, uninterrupted movement, the movement being in no circumstance sacrificed to poetic figure and adornment. Now and then a poetic touch comes naturally to the surface of the narrative; but it is not sought artificially, as it must be sought in the composition of higher forms of poetry. A ballad which does not possess the air of absolute spontaneity—something, too, of reckless rush—is almost sure to miss fire.

One of Mr. Raymond's most important and ambitious poems is entitled, "Ideals Made Real." The style in which this is composed has been commended with much warmth by critics of authority, and the poem itself has been described as "the work of a genuinely dramatic poet." "Ideals Made Real" relates the love of a priest for an actress, and to

one who reads between the lines, reconciles religion and art. A character in the story says:

And things there are that art can do for man,
To make him manlier. Not the senseless rock
Is all it fashions into forms of sense;
But senseless manhood, natures hard and harsh,
G: at classes crushed, and races forced to crawl
Til all their souls are stained with smut and soil—
These seem more human when the hands of art
Have grasped their better traits and hold them forth.

And the poem, "Haydn," gives the love-story of the famous musician, a love-story which comes to a pathetic ending, owing to the interference, social and religious, of those about him. Its evident lesson is that human beings should be allowed to work out their own destinies, as prompted by their own spirits. This query of Haydn's is solemnly and beautifully put:

May there not be
Some depth, beyond the reach of mortal sight,
Within whose subtle grooves our spirits glide
Unconscious of the balancings of will?
God's spirit lives too holy to be seen.
May it not stir beneath all conscious power,
A spontaneity that moves the soul
As instinct moves the body?

In this brief account of Mr. Raymond's methods in art and purposes in poetry, I have not attempted to set any definite critical value upon his labor. My special aim has been to call attention to that labor, and to suggest the kind of intellect which has produced it. Serious criticism of it is certain to be undertaken sooner or later, and meanwhile I shall be well pleased if what I have written hastens the task of the critic. Within the limited space here at my disposal I am not able to make sufficient quotation from Mr. Raymond's books to present an accurate idea of their real scope; but, in addition to the quotations I have already made, I shall not hesitate to copy at least a few more verses. The little extract which follows is from "A Life in Song," and is in gracious contrast to the writer's ethical manner, besides being an excellent example of his treatment of sound and sense:

At times, mysterious sounds of winds and wings
And whisperings rare with long-drawn echoings.
'Twas music, lingering lovingly along
The breeze its fragrance freighted, like a song

From bay-bound barks in hazy autumn calms;
Nor less it swayed my soul than slow low psalms,
Begun where organ blasts that roared and rushed
And made the air-waves storm, are swiftly hushed,
And our thrilled breasts inhale as well as hear
The awe-filled sweetness of the atmosphere.

There are a few utterances which have the pith of proverbs:

Night, too, blesses him who feels
'Tis a star in which he kneels.

The soul's best impulse in the end
Is evermore the soul's best friend.

Enjoyment is the man's most genuine praise
To him that frarad his being.

Too many sate their souls with arts
That their lips, but not their hearts.

The true man loves his own, and fights for it;
And, since his own is small, and God's is large,
He often fights to fall.

I quote, also, a passage descriptive of the effects of a natural scene through a purely subjective process. It illustrates a manner of writing in which Mr. Raymond excels:

"Ah, me!" I sighed, yet strangely; for there seem'd,
While all the way the twilight thicker sank,
Sweet silence settling down o'er rival birds
Until the reverent air lay hushed to heed
The hallowing influence of holier stars.
And, all the way, deep folding round my soul,
With every nerve vibrating at its touch,
Fell dim delight, through which, as through a veil,
Some nearer presence breath'd of holier life.
Ah, wandering Heart, and had I had my day?—
With closing gates as golden as yon west?
And whither was I moving in the dark?
"Who knows?" my spirit ask'd; "who knows or cares?
On through the twilight threshold, trustingly!
What hast thou, Night, that weary souls should fear?
Thou home of love entranced, thou haunt of dreams,
Thy halls alone can hoard the truth of heaven!
Thy dome alone can rise to reach the stars!"

Finally, I am tempted to copy a passage which has the stamp of the "grand style"—that style which arises in poetry, according to Matthew Arnold, "when a noble nature, poetically gifted, treats with simplicity or with severity a serious subject":

The soldier and the statesman are the State's,
And all the pageantry that can augment
The dignity of office and of power
Bests them, as the king his robe and crown.
Not so the poet. He is all mankind's,
Akin to both the humble and the high,
The weak and strong. Who most would honor him
Must find in him a brother. He but strives
To make the truth that he would speak supreme,—
Truth strongest when 'tis simplest, needing not
The intervention of pretentious pomp,
Plumed with its symbols of authority,
To make men keep their distance.

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THE AZTEC GOD and Other Dramas. By George Lansing Raymond. G. P. Putnam's Sons, New York. \$1.20.

Work as excellent as this is rare. The only fault to be found with the book is that the drama "Columbus," being by far the best in it, was not given the titular honor. The two other dramas, "The Aztec God" and "Cecil the Seer," although highly excellent, do not stand with "Columbus" at the same height above the ordinary.

The scene of "The Aztec God" is laid in Mexico near the opening of the fifteenth century. The facts with reference to the Aztec sacrifices, the selection for these of a captain without a blemish, the allotment to him of certain maidens as wives and the general luxury and adoration with which he was surrounded up to the time when, surrendering the flowers that crowned his head, he gave the pyre that he carried, he ascended the pyramid to his death, his heart torn out of him while still alive—these accepted facts of history form the framework upon which the genius of Dr. Raymond has weaved a truly beautiful and artistic drama.

But it is in "Columbus" that the better quality of the author shows. This is a study in psychology rather than in history, though it covers all the important features in the life of the great discoverer. It is Columbus' ambition, his ideals, his motives, his waverings, his faith in eventual success, which never clung to him in the darkest misfortunes, which Dr. Raymond has brought to the surface in some as fine lines as are to be found anywhere in English literature.

Here is a passage, spoken by Columbus:

What moves me seek beyond all conscious thought,
'Tis like the lure that leads the summer bird
Southward when comes the winter. 'Tis enough;
At his cry dearest I weigh it well
And find it rational, yet why I first
Conceived it as I do I can not tell.

Another passage, also spoken by Columbus, is this:

Not fact-full, but a mind that you
Deem fanciful is needed; would a man
Put this and that together and build up
The only structure that can make his facts
World-wide.

The beauty of this is as remarkable for its force of epigram as for its loftiness of conception. The sublimity of it is met in such passages as this:

DIEGO. The force that keeps eternal worth from light
Is but of time—a thing short-lived.

COLUMBUS. I know—

If I were not for my children—

YOUNG DIEGO. They are proud

Of one who, all his lifetime, has kept faith

With his own soul, though always 'twas alone

COLUMBUS. Alone and yet not lonely. When true

To his own mission, he is in the ranks

With all that move toward all good ends that

(Looking at his sons.)

And but for you—think you I've lived my life

To beg men for a badge to brag about?—

Enough if I have been of influence.

DIEGO. Ay, that is all that God is.

COLUMBUS. God?

DIEGO. 'Tis true.

What voice, or face, or form, or robe, or crown,

Or throne attests God's presence? Who can trust

And serve mere outward, sensual things like these,
And not be all through life—ay, out of it
And even after death—a slave to sense,
No brother of the Christ, no child of God?

Other lines as strong and sentient as these are plentiful.
Such sublime thought fairly leaps in sublime expressions.
More must be given:

COLUMBUS. * * Friendship's light
Reflects but what is kindled in ourselves.
Extinguish it within, and soon without
We find our world in darkness.

COLUMBUS. Not till I die, and that I'll do whenever
hope dies out of me.

COLUMBUS. They laugh? They're moved in that
way. There are times
The tiniest tinklings that can shake the air

Ring up life's curtain for its grandest act.

COLUMBUS. But failure—
MATRIX. Shows a spirit as it is.
It throws one's manhood to full relief,
Strip of all circumferences and accident

MATRIX. The deed that best
Proves each man's workmanship is what he is.
If God be the eternal, he who shows
Eternal perseverance falls not far
From fellowcraft with him

COLUMBUS. Strange mixture of the good and an
wrong!
Should one be good or kind?—and which is which?
How much that seems in line for both, but
A ray that falls to form a path here
From the rent forms of clouds beyond our reach,
Which, while they let the light in, bring the storm.

FELIPA. A man
Who, all alone, can stand with but one
His own brave soul, and trample under
A hissing world that, coiling like a snake,
Would clutch him to its clod and hold him

COLUMBUS. A soul that summons all that does one's
best
To do still better, sits upon a throne
Than which none higher is conceivable.

DIEGO. He dreams of destiny,
His whole soul in his work. 'Tis that that speaks,
And like a sovereign. Souls are sovereign always.

BEATRICE. One's destiny, you think, is made by
talent

DIEGO. One's destiny, as never yet fulfilled
By one whose coward conscience dared not give
Expression to the spirit that inspired it.

DIEGO. The train of genius marshals e'er
Distrust before success and e'er after.

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DIEGO: A spirit's measure is its outlook. Find
A man horizoned by a world of worlds,
And all in all and always, he's a son
Of God.

DIEGO. Faith always waits
On perfect womanhood. Show men a form
Whose outward symmetry of nature frames
A symmetry of soul, whose pure-hued face
Complexions pureness of the character,
Whose clear, sweet accents outlet clear, sweet
thought,
Whose burning eyes flash flame from kindled love,
And all whose yielding gracefulness of mien
But fitly robes all grace-moved sympathy,—
Ay, find a soul whose beauty of the shield
But keeps more bright the blade of brain because
Of what seems merely ornament—to her
All men will yield a spirit's loyalty.
She's fairy-goddess of the world of fact,
Dream sister of the brotherhood of deeds,
An angel minister as well as queen,
Whom all the splend' of high station lifts
But like the sun that it may light us all.

Oh, soul, what earthly crown
Is bright as his renown
Whose tireless pace
Outruns the world's halting pace,
To reach beyond the things men heed
That which they know not of, but need!

Oh, soul, that man could be
As near to Christ as he
Who looks to life
Not first for fame and last for strife;
But shuns no less nor pain that brings
The world to new and better things!

WASHINGTON, D. C., November, 1917.

TO THE EDITOR

THE AMERICAN MAGAZINE OF ART:

Please allow me to thank you for your endeavor to prevent having Mr. Barnard's statue of Lincoln copied and erected in London and Paris, grounding your plea upon the request of Mr. Lincoln's son.

Besides the discourtesy to Mr. Robert Lincoln which the erection of this statue would involve, there is an objection to it of which, owing to its being somewhat less obvious than are others, I have not yet seen any mention. It involves the violation of a principle that I happen to have been trying for many years, especially in my book on "Painting, Sculpture and Architecture as Representative Art," to get artists and art-critics to recognize more

clearly than they do. The principle is that, especially in the human form, but also in natural scenery and architecture, every color and outline, as well as "Every little movement has a meaning of its own." One need not carry this principle to extremes in order to realize that while Mr. Barnard's statue would be interesting and important if presented as an ideal with another name, to attach Lincoln's name to it is artistically as well as historically, and, in a sense, morally wrong. Lincoln, when living, was a man who had high square shoulders and habitually carried his head in a bending attitude with the brow forward. The Barnard statue is that of a man with sloping shoulders carrying his head erect with the brow thrown back and the chin, if anything, forward. One who has read even carelessly

works like those of Lavater. Gair or De-
sarte will recognize that these different
effects in form and pose are necessarily
significants of different mental character-
istics. An expert, too, would feel justified
in saying that, by accurately reproducing
the exact appearance of Lincoln the statue
of St. Gaudens at Chicago had represented
a man whose broad sympathy, humility of
spirit, and feeling of responsibility to and
for others were so balanced by independent,
advanced and, at the same time, compre-
hensive thinking, that he could become just
the conservative yet radical leader of public
opinion that Lincoln was. The man repre-
sented in Mr. Barnard's statue might have
had excellent qualities for work of a differ-
ent kind from Lincoln's. If it unless
the qualities had been counterbalanced by
traits not indicated in his appearance, he
would have joined the popular cry and made
war upon England over the Mason and
Slidell affair; and would have followed his
own conceptions and emancipated the
slaves long before the pro-slavery party of
the North had been prepared to consider
the measure an act of justice.

The clothing in the Barnard statue is
also misrepresented. Lincoln was a man
of great common sense, flexible to the
effects of outward influence, as shown in his
superlative taste and was at all times a
master of details. All these traits would
have prevented him at any time in his life
from being so heedless of the impression
that he might convey to others as to allow
himself to suggest the untidiness and un-
thrif depicted in the Barnard statue.

I happen to be able to back this theory
with reference to what he would do with
the testimony of fact. In 1856, I think—
at least long before the debates with
Douglas—my father was a member of an
Illinois State Convention. He came back
to Chicago which was then his home, full
of admiration for a man named Lincoln
from whom he had heard a speech. "That
man," he said, "will be President some day
—at least, if I can bring it about." My
father was a very conservative old line
whig, inclined to be aristocratic in his
tastes. He never would have supposed one
who looked like Mr. Barnard's statue a
fit candidate for the Presidency. In fact,

the country has never chosen such a man
for its highest office. It has had millions
of men who have risen to prominence after
starting out as "rail splitters" or "canal
drivers." It is the glory of our country
that this is the case, that our institutions,
to an extent not possible in most monarchies
make it so. But this fact does not justify
erecting the statue of a "rail splitter" and
labeling it an "American President." By
the time a man has become a President he
has also become a presentable, if not, in
every regard, a cultivated and finished
gentleman.

Sometime after the Convention of which
I have spoken, Mr. Lincoln visited Chicago,
and my father took me to see him. In that
visit, curiously enough, in view of the testi-
mony that I am trying to use now, I noticed
particularly how Mr. Lincoln was dressed;
and, curiously enough too, the reason for
this was that the newspapers of the day
had stated—very likely as an advertise-
ment for one of the city's best tailors—that
he was to wait in the city a day or two for a
new suit of clothes that he had ordered.
Many times after that, I saw Mr. Lincoln
at the White House, and I stood within a
very few feet of him when he delivered his
second Inaugural. He was always well-
dressed.

The truth seems to be that Mr. Barnard
has taken at their surface value the political
misrepresentations of him that were made
at the time of his first political campaign.
It is unfortunate to have them recalled now
in such a way as to influence certain people
—though, of course, not all of them—to
discredit him, and the institutions that
produced him. When I was in Germany in
1906 and found myself standing before its
many statues of Frederick the Great and
Bismark—two of the latter immense figures
of the man almost as high as a church
steeple—I found myself—even at the risk
of proving to be something of a Pharisee—
thanking God that in my country we had
no statues of men who had openly acknowl-
edged their willingness to be mendacious,
unjust, and personally doers of evil in other
regards in order to promote the supposed
good of their nation. That thankfulness
of mine was owing to a conviction that I

had with reference to the influence of public statues upon the ideas of a people. Recent events have proved that my conception was right.

Any statue of Mr. Lincoln would call attention to democracy and to the good done by a man who succeeded in securing its benefits for an oppressed race. But a statue can do more than this. It can show what democracy is fitted to do for the man himself whom the statue represents. ~~Some may doubt~~ this. They may think that only an expert bothers himself by trying to interpret the meaning behind form. But an expert can read only what is there; and ~~what is there~~ is there, millions of the people can feel and apprehend, even though they may not be able to comprehend it or the reason for it. Small boys cannot explain the meanings of gestures; but if you shake your fist at them, or point your finger, or push with your open hand, they will have no difficulty whatever in understanding what they are expected to do. Besides this, moreover, a statue of a great man should, if possible, inspire admiration and frame for the spectator an ideal. Strange as it may seem, this Barnard conception has already led to the disparaging of Lincoln as an ideal. The *Outlook* for October 17th, in defending the statue, says: "Lincoln had a gentler and tenderer nature than Cromwell, but al-

The Model City.

Editor The Washington Herald:

As eternal vigilance is the price of liberty, so eternal protest seems to be the price of escaping essential wrong in civic administration.

I write to protest against the new arrangement permitting buildings to be higher than the width of the street which they face, and the proposed allowing of a height of 135 feet, or thereabouts, on Pennsylvania avenue. Artistic considerations cannot be expected to appeal to those who evidently know nothing about them; so I will begin by presenting reasons which, possibly, they may understand.

The first is a commercial argument. Where there are no skyscrapers, busi-

ness centers extend sideward and not upward, as a result of encroaching rapidly upon residence districts, with the effect, in a very few years, of doubling and quadrupling values. This fact enables large numbers to make safe investments, which, in a short time, may bring them a fortune. Sky-scrapers never benefit large numbers, but only a few.

They greatly enhance the price of land immediately surrounding themselves, but the higher taxation of this land renders many of the inferior buildings near them, some of which may have been bringing in 10 or 12 per cent, practically valueless.

Their owner, therefore, must tear them down and build skyscrapers. For this he must obtain a mortgage at 4 or 5 per cent; but when his building is finished, unless exceptionally well situated, it may bring him in less than 3 per cent. I have been told that this is true of one large building, at least, in this city; and I myself had a small interest in a skyscraper at the very center of business in Chicago, which had to be sold in order to pay the mortgage on it. Besides this,

Very sincerely,

GEORGE L. RAYMOND.

every one, perhaps, who rents an office in such a building has to pay a little more for similar accommodations than in a smaller building. Skyscrapers, therefore, as a rule, lessen the opportunities for making money on the part of the many, bring financial ruin to not a few, diminish the relative income of those whom they do not ruin, and increase the yearly expenditures of those who occupy them.

Now let us consider some sanitary reasons. A city full of houses two stories in height never has sufficient fresh air and sunshine to make it as healthful as the open country. What, then, if the city, or sections of it, be filled with high buildings, the halls of which are never ventilated, and many of the rooms of which, and of buildings overshadowed by them, never see a ray of sunshine? Then think of the crowds pouring down into the streets when such buildings are emptied! No number of elevated or subway conveyances will ever render it possible for a New York business man to avoid passing an hour or two every day in the foulest of atmospheres in street cars, to say nothing of the strain upon his muscles and nerves caused by jostling and standing. Why should our business men have their lives shortened and the conditions of life while they are living made almost as bad as those of workers in coal mines?

A word now with reference to esthetic reasons. Everybody who understands the subject knows that these accord universally with those that, owing to other considerations, are practical and wise. It is so in this case. All authorities ascribe the beauty of the streets in Paris and other European cities mainly to the law limiting the height of buildings to the width of the street—in most cases of the distance between curb and curb. When this limit is set, the height is not so great but that all can afford to build up to it, and they do so, producing thus a uniform sky line. This law has now been, or is expected to be, abolished in Washington. One editorial that I read last week speaks approvingly of a Pennsylvania avenue with low government buildings on one side of the street and

skyscrapers, and—as we cannot expect everybody to build skyscrapers—a higgledy-piggledy sky line upon the other.

I am aware that it does no good to offer artistic arguments to people who have no artistic sense. But are there not a sufficient number who wish to keep Washington to the front in at least commercial and sanitary regards, who will try to exert their influence so as to prevent action which, when once taken—for buildings already erected can seldom be ordered to be pulled down—will render it forever impossible for this to become a model city.

GEORGE L. RAYMOND.

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TO BEAUTIFY THE AVENUE.

Double Sidewalk, Government Buildings and Uniformity of Construction.

Editor Post: When I visited Washington a few springs ago nothing impressed me as being quite so satisfactory, from an esthetic point of view, as the drive from the White House to the Washington Monument, and, through the winding roadways of the Mall, past the Smithsonian to the Botanic Gardens. It strikes me as somewhat strange that the first attention of those seeking to beautify the city should be directed toward making changes in a feature already beautiful rather than in features unmistakably the opposite. It is not certain, even if no buildings were erected in the Mall, that cutting a straight boulevard through a park so exceptionally narrow would materially enhance its attractiveness. Even if it would, is the construction of such a boulevard the most urgent esthetic requirement of the city at the present time? After it was completed, would not twenty persons see Pennsylvania avenue to one who would see the boulevard? Pennsylvania avenue will always remain the shortest distance between the Capitol and the White House. Owing to its situation and its prominence in inaugural parades, it is, perhaps, the best-known street in the country; but has any one ever come upon it for the first time without a feeling of disappointment? Its buildings are insignificant, mongrel, and ugly. Its pavements, owing to the frequent diagonal crossings, are disagreeable and dangerous. No lady cares to walk on them, and no nurse with children dares to do so. Is it feasible, in a comparatively inexpensive way, to remedy these defects? It is.

First of all, let the government, as has been already suggested many times, buy up all the land on the south side of the avenue and provide that future public buildings, as from time to time they may be needed, shall be placed there. Let it be borne in mind, however, that this provision will accomplish only part of the end desired unless there be appointed a commissioner or superintendent of buildings, with full knowledge of the subject and authority to act, who shall see that all public buildings thus erected are placed at the same distance back from the Avenue, and are of the same color, of

the same height, so far as concerns the sky-line, and of the same general style of architecture. The fulfillment of these conditions alone can cause the whole south side of the Avenue to present the unity of appearance of the streets of Paris, or better, of the court of honor at the Chicago Exposition. It is unfortunate that a beginning of this plan could not be made by placing the new judicial building on the square now occupied by the Grand Opera House. This arrangement would not only help the Avenue, but would avoid the necessity of erecting a mere office building in a case where the French would never think of anything except a "palace" of justice.

But in the second place—and this is the original contribution in this communication—let the government erect above the sidewalk on the north side of the avenue an elevated sidewalk spanning all the

street crossings between the Capitol and the Treasury, with stairways or inclined planes leading up to it from the streets crossed. Except when bridging streets, the pavement of the elevated walk could be of glass, so as not to darken unnecessarily the stores on the lower pavement. The upper sidewalk should be about thirty feet in width, and only about half the width of the lower sidewalk, which could be widened to sixty feet. The upper sidewalk might be supported by a series of stone arches, but it would be better, on account of the necessity for light below, to have the whole superstructure of iron, supported upon iron pillars incased in stone, which might then be forty or fifty feet apart. As is apparent, these pillars would stand half way between the curb stone and the store sills of the lower pavement. On a street given to processions, the two sidewalks would double the opportunities of spectators.

In sunny weather, the upper sidewalk, with no street crossings, would form one of the safest, and probably, like the walks on the old walls of certain European cities, one of the most popular promenades in the world, while in wet weather the lower covered sidewalk would prove equally popular. The balustrade in front of the upper sidewalk could be made very ornamental, as seen from the street below; and, if thought best, in order to produce unity of effect, an ordinance could require all the awnings shutting off the sunlight above the upper sidewalk to be of the same pattern and color—possibly of the national colors, red, white, and blue.

Notice now that the upper sidewalk would not only double the popularity of the street as a promenade, but also double the store frontage of every building on the street, for, of course, there would be stores opening or to the upper as well as on to the lower walk. The advantage of this arrangement for hotels, theaters, and department stores is obvious; and there is no reason why, in cases of small dealers, there should not be different occupants of the stores on the first and on the second story. This doubling of the store frontage, and, at the same time, the increase of the amount of walking on the street, would justify the government in requiring, as is done in Paris, all buildings to be one color—presumably white, because brick could be painted thus, and the public buildings opposite would probably be of white stone or marble—and also in requiring all buildings to be carried up to one sky-line, exceptions being made, of course, in buildings already completed.

In view of the additional value given the property, some of the present owners would be willing to rebuild, or, at least, make their present buildings say five stories in height. Other owners would sell to advantage, and to others the government might make a special loan at a low rate of interest, which, in the circumstances, could be readily paid back through increased rentals. The arrangement suggested would give us a street in Washington so unique in character as to be one celebrated throughout the world, and so conformed to artistic unity of effect as to fulfill every essential requirement of architectural beauty.

GEORGE E. RAYMOND.

1326 Nineteenth street.

WILLIAMS COLLEGE.

Report presented at the Alumni Meeting, June 24, 1902, by Professor Raymond, in behalf of the Alumni visitors, namely :

1899-1902 ; REV. CHARLES L. HUTCHINGS, D.D., '61, Concord, Mass.

HON. SANBORN G. TENNEY, '83, Williamstown, Mass.

1900-1903 ; PROF. S. HOMER WOODBRIDGE '73, Boston, Mass.

PAUL C. RANSOM, Esq., '86, Buffalo, N. Y.

1901-1904 ; PROF. GEORGE L. RAYMOND, L.H.D., '62, Princeton, N. J.

JULIUS H. SEYMOUR, Esq., '79, New York City.

Some one has placed me among the Alumni visitors. He probably expected a report. Nobody who can avoid it, should disappoint expectations. There has been no meeting of the visitors in which any subject could be sufficiently digested by the whole body to become a basis for a diagnosis of its corporate opinion. So, as, probably, I shall not be here again during my term of office, I have been delegated by the Senior visitor having charge of the preparation of the report for this year to attempt to perform that difficult task to which the fisherman referred when he said that he was about to "set up on his own hook."

In order that the report may be brief at this Commencement, in which time is unusually limited, it has been written. The report has been confined, too, to that concerning which I myself may be supposed to know something—*i. e.* to the English department, in which I have taught for almost thirty years, and of which, in this College, I had entire charge, with no assistant, for a year and one half.

An examination of the catalogue and of methods in vogue here of teaching and of correcting essays, reveals that Professor Maxcy is giving throughout Freshman year very efficient and thorough instruction both in and out of the two hours a week—meaning for himself, as there are three divisions of the class, six hours a week—devoted to class-room exercises. Four times a week, through the second half of the Sophomore year, Professor Maxcy gives instruction in English Literature, as an optional course to be taken by those who do not choose, instead of it, to study history. Besides this he has very important but only elective classes in argumentation and prose fiction, meeting three times a week throughout the Junior year. Prof. Maxcy, therefore, besides the never-completed work that he does in correcting essays, spends from twelve to fourteen hours a week in the class-room.

Those of us who are acquainted with Professor Spring and his writings have no difficulty in understanding the high estimate which his pupils place upon his courses with the Seniors. each given for three hours a week throughout the year,—namely the elective course in the Elizabethan Drama and the optional course in the Literature of the Seventeenth and Eighteenth Centuries. But Professor Spring has been absent from the College during the last year, and, as I understand, he expects to be absent during the coming year. If so, his work will not be done at all, unless done by Professor Maxcy.

What has been said reveals that there is no course required of all students in this College in the general History of English Literature. Such a course showing the influences of different periods and products and the connections between them. is to the understanding of literature very much what a scaffolding is to a building. The young need, more than anything else, a framework into which they can place and by so doing can relate and harmonize their information with reference to particulars. To obtain these general conceptions, these broad outlines of knowledge, which accurate study can subsequently fill in,—this is one of the main objects of what we term liberal education: nor are many things more futile than trying to particularize with reference to subjects that cannot be understood at all except as they are recognized to be parts of a whole.

Now let us look at these parts of the general field of English literature which are taught here. Even including all that would be treated by Professor Spring, were he on the ground, there is no instruction, elective or required, in American literature, in Victorian literature, or in any English literature preceding Shakespeare, nor is any opportunity afforded for the study of Anglo-Saxon, which, so far as I know, is not true of any institution in the country of like standing with our own. Worse than this, in no one of the last three years is there any required work—*i. e.* work required from all students whether they elect it or not—in any branch having to do with English literature; and, though the catalogue indicates that the writing of themes is required in the last two years, I am informed that, owing to the demands upon the instructors in other directions, much of this work and, in some years, all of it has, since Professor Mather left, been omitted.

Something similar is true of elocution. Instruction in this is given to all Freshmen and Sophomores, but to only such Juniors and Seniors as choose to request it; and I understand that, as a rule, only those request it who expect to appear among the public speakers at Commencement, and even these receive no instruction in what many consider the most important branch of the subject—voice building.

It seems to me that to omit writing and speaking or to make them entirely elective in the last two years of the College course, deprives the student of the most effective stimulus to effort in these directions which it is in the power of the College to impart. In the degree in which the underclassman realizes that the last two years will reveal, in some way, to his class or to the College, the results of his training, he will take care to make these results what they should be. The requirements of these last years will act like a dam upon a river and lift the whole current of College sentiment and endeavor to a higher level.

Why do sentiment and endeavor in these branches—the only ones in the College offering direct training in the presentation of thought—need to be lifted

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to a higher level? Not only to fit young men for practical usefulness as public writers or speakers, but to complete their general education. If a man be hypnotized or thrown into a fever, it is found that, apparently, he has forgotten nothing that he had ever heard or experienced. Many things have not been used by him in his normal state merely because he has not been able to recall them at the right times and places. The principal work of education is to enable him to recall them thus: in other words to enable him not merely to possess information, nor merely to remember it in a general way, but to enable him to use particular parts of it when he needs to present them for specific purposes.

This report would accomplish little if negative in character. Nothing is the only product usually obtainable from nothing. The most imperative demand in this College to-day is the immediate increase of the salaries of the principal Professors in all departments by from \$300 to \$800. Williams College needs this increase as a simple matter of justice to these Professors as well as in order to keep the younger of them from accepting positions elsewhere.* But it does not seem too much to hope that after this has been done the trustees will seriously consider the propriety of creating two new full professorships.

First, there is needed a Professor who will teach what is not now taught in English. Besides this, he, or some one else, should have required courses, in connection with a study of argumentation, logic, the laws of evidence, or some similar branch, in which all the students,—not merely some, as at present—may be trained how to analyze themes and to formulate thought,—may be trained if possible, according to a method analogous to that pursued by Mark Hopkins. The right man could be found by searching for the brightest young instructor, the one most skilled in questioning, most successful in cross-examining in some law school. There is a young man of this kind—to myself only a name—who is to-day in New York, and he is a graduate of Williams.

Second, there is needed a Professor who is an expert—and this word should be emphasized—an expert in voice building and gesture, as well as able to teach other things that pertain to the delivery and composition of orations. Work with him should be required to the end of the course with speaking of some kind for all students in at least one of the last two years. He should be a professor with a full salary so that he will not be tempted to subordinate oratory to other branches of English, because wanting, by-and-by, to teach them. The conditions should be such as to cause him, and, if possible, his pupils, to realize the extreme, almost supreme, importance of his own branch. It may be well, too, for me to remind the Alumni that this importance has to do with more than merely giving the strenuous but too often uncultured country lad who comes to this college the accent and bearing of refinement, desirable as would be this result alone. It is a theory of one of the oriental cults that to make a man spiritual—in the sense of having an imaginative and inventive mind—you must first teach him how to breathe, because spirit and air—or breath—are one and the same. This explanation is not scientific, but the effort to make it so will not appear wholly absurd when we recall men like Beecher, Phillips, Guthrie and Spurgeon, who, according to their own accounts, began their careers by

*Since this report was written, a contribution for the purpose of increasing Professors' salaries has been made of fifty thousand dollars by F. L. Stetson '67, of fifteen thousand dollars by F. B. Jennings '72, and of twenty-five hundred dollars by each of the following classes: '82, '83, '85, '87 and '92.

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learning how to breathe, and only subsequently developed their imaginative and inventive powers, until the results became, as Beecher expresses it, "as easy as to breathe." The truth seems to be that when one habitually clarifies the blood in every cell of his lungs—and every man that I have ever known needs to learn how to do this—he does the same with the blood in every cell of his brain. This makes all of the brain active. If you could make it all sufficiently active you would have genius. Every man would be a genius, if only he could combine the fever-like glow which sets imagination on fire with the healthful steadiness of pulse which keeps the reason cool.

Besides this general result, the study of elocution furnishes the easiest way in which to give a student practical experience of the method through which to acquire skill in any art. The study also fits him to understand and to use those rhythmic qualities of style which, in either poetry or prose, render literature easy to read because the pauses and emphases are put into the right places. In other words, studying elocution is the shortest method of enabling a student either to appreciate literary art or to produce it.

The kind of instruction that I have indicated in the latter part of this report is not now given—I do not believe that it can be given—in large Universities like Harvard and Yale. They contain too many students to render possible the oversight required; they teach too many branches crowding upon one another to allow the time required; and, above all, so many among their faculties and trustees consider the work of the University ended when *information* has been imparted, that it is practically impossible to make them recognize the necessity at this stage of the student's progress, for that which may be specifically termed *training*.

When a parent asks me why his boy should be sent to Williams, it may seem logical for me to answer because twenty-five years ago Mark Hopkins taught here, or because to-day the mountains rise here; but circumstances have rendered it possible for those in authority in this college to give me a better argument. I should like to be able to place against the background filled, it is true, with a few brilliant scholars but with scores and scores of absolutely uneducated men—if by *educated* means to have been trained to be able to think and to present thought—who are marching in the processions of those receiving diplomas in the undergraduate departments of our great Universities,—to place against such a background and in contrast to it, many and many an average or backward student who, because he came to Williams, could not escape an honest effort made to impel him to recognize his own possibilities and aptitudes, and to train him to the most effective use of these; and who, for this reason, has become in some respects a thinker and in all respects a helper and a blessing to his kind.

On motion of Hon. Wm. B. Putney '63, President-elect, the Society requested a copy of the report for publication and distribution among the Alumni.

SERMON ON THE DEATH OF PRESIDENT MCKINLEY.

DELIVERED IN THE SECOND PRESBYTERIAN CHURCH OF PRINCETON, NEW JERSEY,
SUNDAY, SEPTEMBER 15, 1901, BY PROF. GEO. L. RAYMOND OF THE UNIVERSITY.

It is not in accordance with any wish of my own that I am in this pulpit to-day. Last Wednesday your good pastor asked me to take his place for him here. When I promised to do so I expected of course merely to repeat a sermon that I had already prepared for some other occasion. But to-day it is impossible not to realize that all our thoughts are directed to one subject, and that any attempt to turn them to another would be unsuccessful. When I first heard the news that has saddened us all, I suggested the propriety of holding a union meeting of all the churches, or at least of the two Presbyterian churches, and having the services conducted by some of the stronger men in the College and Seminary. I felt that the occasion demanded such a method of recognition. But it was found that few of those to whom we should naturally turn to conduct such services had returned from their vacations. It seemed advisable, therefore, not to hold them.

In trying to direct your attention to a few thoughts that naturally suggest themselves it has seemed to me that all of them together could be appropriately clustered around a single general principle applying to individual and to national life, not only in our own times but in all times. That principle is suggested in the 10th verse of the 10th chapter of Romans, "For with the heart man believeth unto righteousness."

There is such a thing as belief that is not of the heart. There is such a process as holding an intellectual theory that is not influenced by the emotions. There is such a condition as a man's being led by thought without being moved by love. Wherever this condition exists there is danger to the individual and to the community. Think of the man who committed that crime in Buffalo, and think of the mental processes through which he arrived at the conclusion which caused him to commit it. His father, so far as we know the history of the family, was a Pole. He came from a land where there is less freedom for thought and speech and action, probably, than in any place in Europe outside of Turkey. He left his home, and found a refuge in our country, where all the conditions are reversed. But this reversal apparently did not affect the heart of his son. It did not awaken that gratitude which has been manifested by thous-

ands and thousands of others similarly situated. The fact that men in this country are allowed to think and speak and do what they choose, and are happier and better because of their being allowed it, this fact had no influence upon him or upon the fellow anarchists with whom, as he grew up, this young man associated. He himself was born in America; but if the reports published in the papers be true, he probably never learned much about America. In his own home he was surrounded by an atmosphere of thought and feeling that was imported from Poland. When he went to school it was not, so far as we are told, a public school, where he could associate with American boys and learn American habits of thought and action. It was a parochial school where, probably, he associated mainly with other children of foreign extraction. This is, in my opinion, the worst feature about parochial schools—not the religion that they teach, but the Americanism which they fail to teach. The most important effect that America has had upon the world is in the inculcating of the belief that all men are brothers; the belief that there are no fixed classes in society; the belief that if one have the mental ability, the physical diligence, and the right spirit always, he has a chance, which will be denied him by no one, to rise from the lowest station to the highest. There is no place in this world where this conviction is so thoroughly ingrained into one's being and whole conceptions of life as in the public school. Some one once told me of Mr. Roosevelt, that he sent his boys to the public schools as a matter of conscience, so as not to deprive them of that which should cultivate in them this American feeling of equal comradeship with all human beings. The fact is that you and I, all of us, are drops—and no more than single drops—in the common ocean of humanity. Some of us ride on the crest of the wave, where we are flung up to sparkle in the sunshine; some of us are always so far down in the depths that we scarcely know whether there ever is any sunshine. But whether the drops be on top or at the bottom each of them may weigh just as much as any other and may contribute just as much to the momentum of the general forward movement. This recognition of the worth and dignity of each individual in the community is

something that seldom, if ever, comes to those who are educated in schools for the lower classes in the old country; and I believe it often fails to come to those who, in this country, are educated entirely in sectarian parochial schools conducted according to methods imported from the old country. One of the most unwise things, therefore, that a man can do who has a growing boy who ought to be fitted for American life, fitted to meet everybody of every class with a feeling that he is equal to any of them, is to send him to one of these schools.

Whether owing to the influences of his school or of his home, or to both, this assassin grew up without any sense of organic connection between himself and the community, or any feeling of responsibility toward it. He joined himself with others—*anarchists*—of like mind with his own. What are *anarchists*? They are men who are opposed to society as it has been organized, even though it be organized as in our country, with the intent of securing the general peace and prosperity of the community. *Anarchists* are opposed to rulers as rulers. They don't wish to be ruled. They say they want every man to rule himself. What is the result? They bind themselves by oaths that oblige any one of them, when ordered by their leader, to murder some ruler, in circumstances where the assassin will probably be detected and himself put to death, and if he fail to carry out the order, all the society are pledged to murder him, and this obligation to commit murder at the risk of one's own life is what the *anarchist* professes to believe will tend to obtain for the world, each man's freedom to rule himself! We all know how we have solved this question in our own country—by allowing each to express his opinions at the ballot box, and then submitting to the opinions of the majority.

But it is not anarchy to which I wish to call your attention this morning so much as to the state of mind that leads to the expression of anarchy. Whether or not an American education could have given this man more love may be doubted. I myself do not doubt it. I believe that American institutions—among them American public schools—were founded on the principles of the Bible, and in a less degree, perhaps, but in just as true a sense as Christian churches are means of grace. But be that as it may, the fact is indisputable that no man can be an assassin or an *anarchist*, who, for some reason has not separated his mind from his soul, his theories from his better impulses, his thought from his heart. Think of a rational being's convincing himself that it is a worthy thing to do, to murder any man who has a wife or family or friends

who may be made to suffer,—above all things to murder a man who has been chosen by over half the people of a great country as their ruler, a ruler too who is meeting one on grounds of equality, to give him a friendly shake of the hand! Possibly such a person is sane; but there is many an insane patient less dangerous. We lock up the insane to keep them from doing harm. Why should we not lock up the *anarchist* to keep him from doing harm?

The particular fact, however, that I want to emphasize this morning is this: that a condition of mind similar to that of the *anarchist's*, though manifested in a less degree, is not uncommon. Those who have dealings with criminals tell us that, as a rule, they always try to justify themselves and often imagine that they have done so, and all of us know to-day some persons, criminals in a less degree, who are doing the same thing. What is the cause of such a state of mind? At some period away back in the past, perhaps, there was for every one of these persons a time, when he was conscious of a thought prompting to action which his better nature, his heart, told him was contrary to the dictates of love, of the feeling that he should exercise toward his neighbor, toward one who is a child of the same God as himself. The action in question was a slight one perhaps, but when tempted to it he yielded. He did not repent. He has yielded to greater temptations since then; and the result is that he holds to-day certain theories with reference to life that are all wrong and nothing but the grace of God, almost miraculously displayed, can change them. He may be merely aristocratic in his feelings, sharp in his bargains, deceitful in his phrases, or he may be an evil doer on a larger scale than these, but the false theory is there. He has learned to believe without being influenced from the heart. He may still look to God for guidance, throw up his hands for help, surplised hands perhaps like sails, wide spread for every wind of heaven, but, like an anchor dragging and grating on rocks under the surface, his false theory formed without regard to the promptings of his better nature, will impede his progress, though thanks to the mercy of God, progress he may make. Let us beware, therefore, of accepting any theory of action that at any time, no matter how slightly, violates the better promptings within. It is only with the heart that man believeth unto righteousness.

We have considered the career of a man who has learned not to let his heart, his better impulses, influence his thought so as virtually to control his beliefs. Now let us turn from him in order to consider a

man of an opposite character—one who believes with his heart, and therefore who believes unto righteousness, believes in such a way as to cause righteous thought, righteous words and deeds, and righteous life in the community which he influences. If Mr. McKinley be destined to be considered in the near or remote future one of the greatest presidents of the United States, it will, in the last analysis, be owing solely to the fact that he has had a great heart and allowed this in every case to control his actions. What perhaps first attracted attention and gave him prominence, when a soldier in the civil war, was the self-forgetful considerateness with which when temporarily in charge of the commissary department of his regiment he exposed himself in the open field, close under the fire of the enemy from which his comrades were screened, in order to distribute drink and food to those who otherwise might have perished from exhaustion. The thought that he expended upon his comrades then, the righteousness that he exhibited, proceeded from one who had behind his thoughts a right heart.

“Is McKinley what you would call a successful wire-puller?” I asked of a prominent political manager of Ohio, one of the four most prominent in the state. “Not at all,” he answered. “He never has had to pull wires. He is simply good-hearted. One can oppose him all he wishes, McKinley will never accept his enmity, but help him to a position and office if he deserve it as readily as if he had always been his most ardent supporter.” Mr. McKinley was made Governor of Ohio and President of the United States less because of his intellectual and executive abilities, his eloquence and legislative foresight, though these were acknowledged, than because behind his thought and his method of expressing it in speech and council, he had a trustworthy heart. This it was that made him, in the estimation of his supporters, a righteous man.

When he became our Chief Executive he manifested the same traits, as indeed he had manifested them before when leader of the House. During the discussions following the destruction of the Maine and the declaration of war against Spain, the Republican members of Congress were deluged with letters from their constituents urging them to do something.

The Senate tried to do something—wrong if not right—by passing a resolution recognizing the independence of Cuba. The House was prepared by a large majority to pass the same resolution. But the President, with the aid of Mr. Reed, the Speaker, prevented the resolution from being even submitted to the vote of the Representatives.

Sixty Republicans held a meeting and resolved, if possible, to bring the President to terms. A friend of mine was made chairman of a committee to call at the White House for that purpose. He told me that he made the most savage attack that he dared to make upon a President of his own party, and he was followed by all the rest of the committee, speaking in a similar strain. After they were through the President thanked them in the most cordial terms for their frankness, said that they had told him exactly what he wanted to know, *i. e.*, the sentiments of their constituents. Then he began to ask them questions, put in forms, however, to make them the strongest kinds of arguments:—how they would carry out their conceptions; who was the President of the Cuban Republic, and where he lived; whether it might not be wise to delay a little, till France and Italy and Austria had been prepared by our foreign ministers for some such action on our part, and till we had purchased a few more rounds of ammunition from abroad. Then, as they were leaving, he said gently, “I am trying to do my best. I hope you’ll not turn your backs upon me.” They went out of the door and down through the White House grounds to the street, where they were to take the trolley for the Capitol. Then, as they stood there, looking at one another, they all began to laugh. Coming through the grounds, two by two, each had learned that the one beside him had been brought over to the Executive’s opinion. They were going back to tell the indignant crowd whom they had represented that they all agreed with the President. “You may call such a man weak,” said my informant, “but if he had been weak he would have split the party then and there.” But you see, friends, it takes two to make a quarrel, just as before the time of matches it used to take the friction of two sticks to make a fire. The party leaders, much as some of them may have desired it, did not have a chance to quarrel with Mr. McKinley. He was too good natured to take, in a proper spirit for their purpose, either the hint or the hit that they tried to give him. It was the great heart behind his thoughts and speech and bearing that made him the great and yet righteous politician that he was.

So with reference to that which is termed the expansion of our country, with which his name will always be connected. What he will be praised for most in his relations to this will be that for which, probably, he has been the most blamed; *i. e.*, for keeping his ear to the ground to hear what were the wishes of the people—for travelling from Boston to Atlanta and all through

the West during the weeks preceding the Treaty of Paris in order to find out what the people of the country wanted. A cold-hearted, selfish, even a self-opinionated man, would never have done this. McKinley believed with his heart—believed with a nature that loved and trusted his fellow-citizens, and in a great emergency felt that their conclusions should be consulted. In a country like ours, in which public sentiment rules, and will be sure to manifest itself at some time, however a temporary administration may succeed in going contrary to it, this course of the President was certainly the wisest possible. But notice, it was the instinctive prompting of the sympathetic heart behind the course of action that he pursued which made this course, in the opinion of the people, righteous; and thus made him a great statesman.

But there is something better than being a great statesman. It is being a great man: and here at least, whatever you may have thought of what I have said so far, I know that you will agree with me. If, in the future, Mr. McKinley is to be called a great man, it will be because of the love that underlay all the thoughts of his mind and the least, as well as the greatest, action through which they were expressed. In the school readers of the time when I was a boy there used to be stories of our prominent men illustrating the fact that, from their youth up, they had been distinguished for truthfulness, as in the tale of Washington and his hatchet, or for honesty, or purity, or generosity, or some other of the private-life virtues. Our forefathers felt, far more than we do to-day, that the influence for good of a great man upon young people depends mainly upon their having a profound impression that, as a rule, great excellence in personal character underlies broad and enduring influence for good upon others. It certainly was wise to try to convey such an impression. Nothing can do more harm than to convey an opposite impression. No man has a moral right to do anything to suggest that public services can atone for private sins. The greater the services that are recognized, the greater the injury that may be done by the example that is ignored. But when a country has produced a leader whose public achievements, brilliant as they may have been, are but what green leaves are to a flower beside the beauty of his private life, then indeed is that country blest! Then to

youth comes an ideal that, in every sense, can inspire, to age comes an incarnation of the spiritual that can strengthen faith, and to all a consciousness of the nearness of the divine!

Do I exaggerate? Think what it is in these days of partisan newspapers and of people of so-called culture, though of narrow range, who talk as if every man who gives himself to public life, were giving himself to private plunder; think what it is in such an age to have it proven beyond all question that a man may be the keenest politician of his time and yet the incarnation of unselfishness; that he may rise to the highest station and yet have the humblest spirit; that he may be one of the greatest rulers of this world, yet be ready at a moment's warning to say, "Thy will, not mine, be done"! This considerate son and husband, stopping every day amid all the cares of government to send a note, in his own handwriting, to his old mother; with a wife so enfeebled by disease that all others considered her exacting, and whose wishes, which most men would have deemed themselves justified in ignoring, even at the risk of her life—whose wishes he always granted, no matter how much inconvenience or embarrassment it might cause him, either at an inaugural ball or a diplomatic dinner; this fine-grained gentleman, whose first instinctive thoughts at the moment of facing a possible death, were in behalf of his wife, and of his assassin, and of those whose guest he was; this Christian martyr, who at the moment of consciously facing inevitable death, and with probably more reasons, and worthy reasons, for wishing to live than any one on the face of the globe to-day; this man, muttering with his last feeble breath no complaint, but only the words, "It is God's way; His will be done"—aren't you thankful to God and proud that such a man has been the President of the United States? Do you doubt that through all time our children's children will be the better for his life and influence? I think not. It is sad to have him go as he did; but if he had gone in any other way the world, perhaps, might never have known his character or have been inspired by it as it will be now.

And, friends, think of this: For beings constituted with minds and spirits like our own, a thought, an ideal for thought, is often infinitely more important than the prolongation of any one man's earthly life, even though that one man be the Christ.

PROFESSOR RAYMOND'S TRIBUTE TO PROFESSOR ORRIS:

Professor S. Stanhope Orris, Emeritus Professor of Greek in the University, died at Harrisburg, Pa., on October 17, of paralysis, from which he had been a sufferer for almost three years.

Professor Orris was born at Icksburgh, Pa., February 19, 1838. His college course at Princeton was interrupted by illness, but he was graduated in the class of 1862, receiving the honor of the Classical Oration. The same year he entered the Theological Seminary and was graduated in 1865. After a year in the College as tutor he was ordained by the Presbytery of Huntingdon, Pa., May 30, 1866, and was installed as pastor of the Spruce Creek Presbyterian Church, where he remained until 1869. A year was then spent in post-graduate study in Germany, and after his return to this country he served as stated supply of the Mission Chapel of the Collegiate Reformed Dutch Church of New York City. In 1873 he was chosen professor of Greek in Marietta College, Ohio, remaining in this position until 1877, when he was elected associate professor of Greek Language and Literature in the College of New Jersey. In 1878 he became full professor. His chair was later designated as Ewing Professor of Greek language and Literature and Instructor in Greek Philosophy. In 1902 he became emeritus professor. After his retirement from active duty Professor Orris started on a tour around the world. While he was in China he was stricken with paralysis. It was his intention, never fulfilled, however, on his return to give his time to the preparation for publication of his valuable lectures on the Platonic Philosophy in which he was one of the foremost students and recognized authorities of the world.

Professor Orris received the honorary degree of Ph.D. from Princeton in 1875, and that of L.H.D. from Lafayette College in 1889.

PROFESSOR RAYMOND'S TRIBUTE.

Following is the address prepared by Prof. Geo. L. Raymond of the George Washington University for his funeral, which occurred on October 21st:

It is forty-two years since I first met Professor Orris in Princeton Theological Seminary, where we were both members of the class graduating in 1865. At that time he was recognized by all his classmates. I think, as their most accurate and critical scholar, being especially proficient in the two languages that we studied—Greek and Hebrew. After graduating from the Seminary, he was a tutor for one year in Princeton College, and, according to common report, he was exceedingly popular with the undergraduates, being greatly respected for his acquirements and beloved for his character. I remember that at the expiration of his term of service his students presented him with some sort of a testimonial, and the Trustees of the College offered him a professorship,—an exceedingly flattering offer for one of his age. However, he chose to go into the ministry. But in a few years he went back to teaching, accepting first a professorship in 1873 at Marietta. A little later, in 1877, he became a Professor in Greek at Princeton. Two years after he had accepted this position, I met him again, for the first time, I think, since we had been students together, and it was through his influence mainly that the President and Trustees of Princeton became acquainted with my work in Williams College, and gave me a call to their own institution. From that time, until within a few years, we have been fellow professors there.

The reasons impelling Professor Orris to give instruction in language, and especially in Greek, were not such as those impelling an ordinary student, who has had opportunities, and, by availing himself of them, has come to know enough

of one branch to be able to make a livelihood by teaching it. Professor Orris' proficiency was owing not to something that he had acquired, but to constitutional traits with which he was born. He had a remarkably sensitive nervous organization that registered its influence all the way from the eye and ear to the most occult processes of the soul. I have often observed that college students who are most proficient in the classics—or, at least, in reciting in the classics—are also noteworthy for the keenness and quickness of their senses, especially of vision. They frequently answer grammatical questions before the eyes of others in a class have found the words to which these questions apply. Professor Orris, in the midst of an earnest talk about something else, could see a pin lying amid debris, or hear it bounding on the ground, in circumstances where most others, though concentrating all their attention upon the object of search, could see or hear nothing. No wonder the Greek accents and terminations made such an impression on him! Granted the impression, no wonder he could never forget it! But sights and sounds were not the only things that impressed him. He could perceive, at once, in connection with any presentation of thought, the most delicate shades of meaning, both in phraseology and subject-matter. No man in Princeton of his period could be compared with him, for a moment, as critic either of literary expression or of philosophic thought. Though dealing with phases of these in which he himself never attempted original work, his judgment was as keen in revealing defects as a miner's lamp in revealing the crevices of a cavern. As I write now, I can recall the very phraseology of some of his comments—one or two uttered forty years ago—which have remained with me as guiding principles emerging into consciousness every time that I touch the subjects to which they referred. A man of such intellectual susceptibilities—to say nothing of abilities—would have been in exactly his right place as the instructor of mature students, devoting themselves to language as a specialty,

and with sufficient experience to be able to appreciate peculiarities of his mind, and the unique value of that which it could do for them. I always used to think of him as born in the wrong nation, because intended to be the special favorite of some German university, many of whose professors seem to me to have characters resembling his. But a man must accept the conditions which he finds in his own country. During all his life, he was obliged to teach in an American college, *i. e.*, obliged to deal with immature minds that could not understand him if they would, and many of them herded together in required studies with about as much eagerness to learn as so many sheep or goats of whom one could almost say that they would not understand him if they could. I do not know that Professor Orris himself ever complained of these conditions. He accepted them and made the best of them. In his methods, he belonged to the old school of college professors. He worked with untiring fidelity, with a scrupulous regard for details, and, especially in his earlier years, with a profound sense of responsibility for both the mental and moral advancement of his pupils. In the class-room, he always showed an intelligent and successful regard for the requirements both of discipline and of instruction. He never failed to hold the students accountable for their presence and also for their preparation. He was what might, in this day, be termed exacting. Undoubtedly, to some he seemed so then, especially to such so constituted as not to be able to discriminate between the subtle meanings and relationships of words in which his own mind delighted. Even those, however, who could not recognize the exact source of enjoyment in the distinctions that he made found themselves often profoundly respecting the scholarship of one who could do so. Nevertheless the conditions were such that one, with his superlative accuracy and linguistic insight, could not but frequently find it extremely difficult to realize that others, without violating conscience, could be content to be careless and superficial. Yet he did realize

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this. During his first years in Princeton, he was constantly trying to devise means of interesting those whom the ordinary methods of study did not interest. At one time, he made a valuable collection of Greek terminations with their meanings, for the purpose of increasing, with the slightest possible exercise of memory, the Greek vocabulary of his pupils. At another time, he tried to teach ancient Greek as a living tongue by substituting conversation for the ordinary Greek prose composition. He was a progressive teacher too. A student who had shown utter inability to become what the professor conceived to be a linguist would, by the end of Sophomore year, hear no more questions in grammar, while an effort was made to have him get some idea, notwithstanding his drawbacks, of Greek literature and philosophy. These deviations of his from conventional methods of teaching, I have heard criticized adversely, as everything is, more or less, in a college town. But I have never seen any evidence that those who gave currency to the criticisms had any conception of what he was trying to do. I have never heard them from any of his own pupils. On the contrary, I have heard some of the best of these refer to exactly the same methods with most enthusiastic approval.

A proof that such approval meant exactly what was expressed, was afforded by one fact. For years after the establishment of the elective system, his Junior and Senior classes—as had been true for years before of his post-graduate classes—contained very many more students, and among them a much larger proportion of honor men, than studied in any other classical course. Well, too, had they chosen to study with him! Not anywhere in published books, at least, could there be found so profound a study, and so valuable an analysis and grouping together of all the theories of Plato, and of some of those of Aristotle, as Professor Orris was accustomed to give to his classes. He had studied these works with the thoroughness which characterized his examination of every subject to which he devoted him-

self. It must not be supposed, however, that for them he had neglected other departments of Greek literature. I doubt if there was anything in classic Greek with which he was not reasonably familiar. I know that at one time—taking several years for it—he read through all the volumes of the Greek Christian fathers that he could find in the Theological Library; and modern Greek, I have been told by those who had travelled with him, he could talk like a native.

So much for his proficiency as a scholar. But this proficiency represented only a phase of the man whom we remember. The same sensitiveness of nervous organization that has been noticed as at the basis of his intellectual nature was at the basis of his social and spiritual nature. He seemed to have feelers out in every direction, and, wherever there was a chance to offer assistance to conceive it his duty to go to the rescue. I venture to say that no classmate or student of his ever requested help and was refused, unless, in some way, he had proved himself unworthy. Indeed, more frequently than otherwise, the professor proffered his help before being asked for it. Sometimes it was money that he gave—all of it saved by himself from a salary never very large. Sometimes it was other things. In fact, he seemed, as it were, organically connected with all in whom he was interested, and to look upon advancing their interests, as others do upon indulgence in schemes of self-interest. He was constantly asking me to help him get some position or honor for somebody, to whom he was, or could be, under no possible obligation; and who, after all had been done, would, and usually did, treat him as most people are treated who are obliged to live in a world of ingrates. Four times I detected endeavors of his directed toward what he supposed would benefit myself. Twice, I made my discoveries too late. Twice, in what I felt to be the interest of others, I stopped him, but it almost broke his heart. When my books were published, I think that he cared more for them than

I did. He certainly admired them more. As for his own writings, I never could get him to publish them. He had too little literary ambition. Such as he had I pumped at for many years, but was never able to inflate it. In fact, he was the most unselfish, unworldly character conceivable, living on earth a sort of life like that of a guardian angel, utterly oblivious of the fact that he had a body or bodily surroundings with reference to which it was worth while for him to exercise even reasonable care. So when he was thinking in ancient Greek, his methods of thought were really no further removed from Princeton than when he was trying to speak in English. Of course, this made him more or less of an alien among those who did not know him. I think that the possibility of any one's having such a character was to many inconceivable. How could one have so much simplicity, and sympathy, and self-abnegation, as he seemed to have? Was it not all due to affected pretense, unwarranted caution, or lack of courage? Lack of courage!—Any one who attacked his friends or himself unjustly—and attacks on him were always unjust—would have—I may say will have—reason to remember the issue all their lives. In one case, I tried to avert something of the kind. I might as well have tried to prevent the rising of the dead at the blowing of the last trumpet. Those who attempt to keep down a nature that is all love, as his was, when at length the time has come in which it should assert itself, will find that they are attempting to keep down a resurrection; and the ghost that rises may emerge to stalk about forever.

As I have said, his extreme sensitiveness in a world where very few have that trait made him more or less misunderstood. His nature was, in fact,

exactly like that of the plant which we term sensitive—very beautiful to one who approaches it in the right way but capable of greatly misrepresenting itself to one who does not. It was in keeping with his character that to be misunderstood chiefly troubled him because it lessened, as he knew, his influence, and his only desire with reference to this influence was to exert it so as to be a means of doing as much good as possible to others.

I cannot refrain from feeling or from saying that the latter part of his life, in which for two years he has sat in a chair, in apparently full possession of his merely mental faculties yet without power either of voice or hand through which to communicate his thoughts, is typical, even climacterical, as it were, of very much that has been true of his whole career. His was a beautiful soul placed in a body of not sufficient physical robustness to moor it completely to its material surroundings. While he lived on earth, he did his best, and his best was very much. Its influence is felt in hundreds, if not thousands, of minds to-day, and will never cease to be felt. But he never was, and never could be, what is termed a man of the world. He was distinctly a soul first, and a man afterwards,—a soul, too, of the broadest possible spiritual sympathies, as fully in accord with the truth expressed by Plato and Aristotle, as with the love expressed in the life and death of Christ. I do not feel sad to-day. I feel that the time has come when this soul has been allowed to go to its own place, where that love which was the ruling principle of all its inward being here, has, at last, become the ruling principle, as well, of all of its surroundings.

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Hail the Flag,

By GEORGE L. RAYMOND.

To the tune of "Marching Through Georgia."

Hail, all hail, the flag above us. Oh, how oft, to right
Wrong that war alone could end, that flag has led the fight,
Streaming on with fire and shot till, through the smoke, the light
Burst on the victory of freedom!

CHORUS:

Hurrah! Hurrah! beneath the flag to be!
Hurrah! Hurrah! its loyal wards are we!
Where the Stars and Stripes are flying over land or sea,
Under the flag there is freedom.

Hail, all hail, the flag above us. Peace is in each hue;
Storms are signal'd not by stars, or skies red, white or blue;
Peace is in it e'en in war, for, when the war is through,
That which has won then is freedom.

Chorus: Hurrah! Hurrah! etc.

Hail, all hail, the flag above us. In its blue more bright
Shine the stars to guide our way than in the dome of night;
Higher aims the hope that sees them, for their spotless white
Symbols the pure light of freedom.

Chorus: Hurrah! Hurrah! etc.

Hail, all hail, the flag above us. Nature never knew,
In the dawn's red ladder-bars where daylight climbs to view,
Stripes that brought as fair a day as these anon shall do,
When all the world turns to freedom.

Chorus: Hurrah! Hurrah! etc.

The following was the next regular toast:—

AMERICAN EDUCATION,—Favored in its own home, it finds a foster home in Germany,—with gratitude receives the influences of the Fatherland, that it may become more influential in the native land.

MUSIC—"My Country, 'tis of Thee."

ADDRESS BY PROF. GEORGE L. RAYMOND,

Of Williams College, Massachusetts.

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MR. PRESIDENT, LADIES AND GENTLEMEN,—

On this Centennial Fourth of July, the American seems to be expected to report the results of a careful endeavor to apply to his own condition, considered in its national relations those wisest words, perhaps, of the wisest of the Athenians,—“know thyself.” To many who may listen to the utterances inspired by the spirit of the day, much of this knowledge may seem to be the result of imagination rather than of experience. For all that, what is said, if not interesting because it is important, may be so because it is curious. It was Grote, I believe, the English Historian, who used to express a preference for meeting men who could and would talk about themselves. They might not communicate the absolute truth. They would communicate, at least, that which lay nearest to their hearts and seemed to be of the most vital importance.

It is in accordance with some such principle as this, I presume, Mr. President, that you have called upon me, in the toast with which I have been honored because a representative, in a humble way, of the teachers of our country, to say something about the American system of education. You must allow me, however, to begin with a protest. It is extremely difficult to speak intelligently of anything distinctively American in the presence of any who, for any reason,—on account, perhaps, of long residence in this country, or of an education received here,—have come to regard the results of our institutions, or of any institutions, from a European view-point.

The truth is—a truth, too, that ought to be impressed upon the mind and wrought into the character of every young American educated abroad—that many of our institutions, civil and social as well as educational, are conducted according to principles diametrically the opposite of those exemplified on this side of the water. This is not to say that our methods, in any respects, are superior to those employed here. In many respects they are inferior. It is simply to state a fact—a fact which, if not understood, renders it impossible to form with accuracy even the most

crude and elementary judgments with reference to the workings of the American system. One hundred years ago, our forefathers succeeded in producing a revolution—not a revolution either in a European, far less in a French sense—not that of wheel's tire revolving once or often to return always to its first position—not that of the globe, passing at morn from darkness to light to pass at eve from light back to darkness again. It was a revolution of a more permanent character. As was so admirably said by the Orator of the Day, it was a revolution of the nature of a development—that of the earthquake when it shakes and throws aside forms existing on the surface of the world in order to pour through and above the the growing life of the masses below. It was a revolution placing these latter where they might remain, forming the soil of a new earth to become fruitful for new harvests in the future.

Wherever you look at anything distinctively American, there you find the masses on the surface claiming the first consideration; and, unless you bear this in mind, you will misjudge everything else. For instance, to apply this fact to political movements: In Europe, when one thinks of government, there are instantly suggested certain privileged and ruling classes, many of whom are not directly responsible to the people. With these, with sovereigns and ministers, with statesmen in parliament and divines in synods, all changes in modes of administration are expected to start. Reforms move from above, downward. In America, all this is reversed. There the people are the sovereigns. The officials of government are called, and are, public servants. Every few years, they return their authority to the people who, by their suffrage, are expected to reward or rebuke them as they deserve. Largely for this reason, changes in methods of government in America, reforms are not expected to start with the classes holding office. These classes are put into their places in order to represent public sentiment; and men who go beyond it or lag behind it, are kept at home. Hence the reason why—not, by any means always in a bad sense, but nevertheless in a true sense—the American official is so often a politician, a shrewd, practical man of policy, rather than a reformer. Hence the reason why men—like him of whom both Germany and America may be equally proud, Carl Schurz, of Missouri—men of ideas, originality, and independence—the best men of our country, as foreign newspapers tell us,—are

so often out of office. This is to be regretted for more reasons than one. But in America the fact does not cast the reflection upon the nation as a whole that European imaginations sometimes find there. It does not signify that the best man is not in a place in which to give prominence to reform. It may mean just the opposite. It may mean that he is free from those obligations to constituents and to party that can trammel not only the expressions but also the opinions of even an honest mind; and it may mean also, in a country where reforms start from below and move upward, that he is in the very brunt and front of the conflict.

These reversed conditions of administration in America as contrasted with Europe, withdraw the foundation from many expressions adverse to our country that one finds in foreign periodicals. Some of these, at least, are left in as precarious a predicament as the Irishman's chimney. He proposed to begin building it, you remember, by laying the top brick first. In constructing theories of government according to the European method, to begin with the classes at the top is a necessity; according to the American, it is almost an absurdity. These efforts of the old world to examine into the wants of the new, remind one, not a little, of the struggles of a father called up in the night, in the absence or illness of the mother, and trying to soothe the spirit of a babe in long clothes, restless and making the air musical in order to emphasize the sensations, in all else but noise, too vaguely outlined in that dawn of existence. As surely as the father puts out his hand in the dark to feel for the head of the babe, he finds the feet. As surely as he feels for the feet, he finds the head. Some of our rulers—relatively to the whole number many less than is reported abroad—are found to have spots on them. Yes, good friends, and we feel deeply chagrined that such is the case: but remember, of the nation, you may have hold of the feet, not of the head.

Under ordinary circumstances, not nine tenths of the people of America think of the government in any other light than as something which allows them standing-place and elbow-room, free play for the exercise of all the qualities of manhood. So long as it does this, and there is no discovered corruption in a country here, as seldom in others, every hint of wrong is published, they tolerate a party or a person that chooses to conduct its affairs.

But when emergencies arise, then you will find that the best men, though out of office perhaps, and in spite of inefficiency and corruption in officials, can and do exert, as in New York some years ago, and in Chicago recently, an influence not only, but a controlling influence in public movements. This system, according to which the private citizen is a power—and the public as a mass are all-powerful,—may not always bring to the surface and thrust into prominence individuals to whom our country can point as the best possible rulers or statesmen; but for all that, yes, largely on account of that, we believe that it may and does produce the object for which we aim—a government of the people, for the people, and by the people.

The same changed conditions in America as contrasted with Europe which characterize public life, are noticeable also in private life. With us any individual who wishes to be received into what is termed society, must bow, and this to a far greater extent than in countries of the old world, to the opinions of the people as a mass, especially of that portion of the people with whom he wishes to associate. It is they, particularly in our smaller towns, who determine not only the ordinary etiquette of social intercourse, but also just what is proper or improper with reference to such matters as dancing, drinking, popular amusements, and religious observances. And this is a fact that must be regarded by foreigners if they wish to be welcomed into the best American homes, or by philosophers, if they wish to know how a community not kept in social order by the forms of aristocracy, nevertheless does not lapse into license. When applied to ourselves, individually, we all know that this arrangement is sometimes disagreeable. We seem to have dethroned Mrs. Guelph only to set up Mrs. Grundy. With reference to all these matters, however, there seems to be a subtle belief among us that, both in society and the State, the voice of the people, if not the voice of God, is, at least, the voice of manhood, which every man, in loyalty to his kind, is bound, in some sense, to obey; that there is profound wisdom in such injunctions as "Bear ye one another's burdens," "Let every one of us please his neighbor for his good to edification." Besides this, Americans believe—and nothing that they see in Europe weakens their belief—that, as a whole, this compliance with public opinion of which I am speaking, furnishes a safeguard against degeneracy in morals. Therefore they submit to it. To an extent greater,

perhaps, than among any other people, many things which, as individuals, they would like to do, on account of their feeling of responsibility to society, they do not do.

This is a feeling, as I claim, entitled to respect, even though in some of its developments it may lead to conclusions with which you or I individually may not agree; even though, in consequence of it, the German-American may sometimes find the native American, in order to allow his clerks and servants their usual Sunday services and rest—a rest that in most parts of our country means cessation from labor, not merely for the upper classes as it does here, but for the lower classes, the domestic classes—in order to allow these classes their rest, I say, and not to imperil its continuance to them in the immediate or in the remote future, deliberately choosing cold potatoes and his parlor, rather than hot potatoes and a public park.

Last winter in Berlin, Mr. President, I took up, on the same day, I believe, two newspapers. One contained a long article claiming to show that men like Thomas, the Dynamite Fiend, could be produced only in America, that he was a direct product of our civilization, because—and this was the pith of the whole argument—men have no ideals in our country as they have in Europe; because they think only for the purpose of making money! The other newspaper contained an article claiming to show that the Americans, by refusing to open their Centennial Exhibition on Sundays, were making themselves ridiculous in the eyes of the world, because—and this was the pith of this argument—by keeping it closed they would lose an opportunity of making millions! I wished, at that moment, Mr. President, that I had the magician's power of rubbing those two papers into one, and could place that one in the hands of all likely to be influenced by either. A people that think only or mainly of making money, and yet deliberately refrain from making millions, do so, because they have ideals of some kind, either true or false; and if, influenced by these ideals, they refuse to make money, they have a right, from Germany at least, to claim more consideration than that indicated by mere abuse.

I have dwelt upon this principle controlling all the institutions of America, in accordance with which the elevation and welfare of the masses rather than of individuals is the object in view, in order that you may understand better the few remarks that I

have to add with reference to American education. The success of any system must be estimated according to the degree in which it attains its object. The object of education, as conducted among us, seems to be to develop the mass rather than the individual, the citizen rather than the scholar. Hence the free schools, some of them carrying education far beyond the mere rudiments, which are open to all without charge. Children who do not receive an education, or guardians who allow them to grow up without receiving an education, are not doing their duty to the State. For this reason the several States of the Union, one after another, are gradually framing laws to make the attendance of children upon these or other schools compulsory. Above the ordinary free schools are others—some of them free, some not so—schools of design, the higher English branches, modern languages, and the classics, preparing their students for artisan and mercantile life, for teaching in the lower schools or for college. Take off the last three years from the German gymnasium, and join these to the first year of the German university, and the result will represent to you both the range of studies and also the age of students in the American college, or, as very much the same institution is called, the university. On account of endowments, public and private, tuition in many of these institutions is furnished without charge to students of limited means. In the college with which I am connected, twenty-four thousand Dollars are given away annually to such persons.

The American colleges, or universities, are open either to young men alone, or to young women alone, or to both sexes, the latter with advantage too, as is claimed, both to morals and to scholarship. American women, by the way, in all branches except the modern languages being, probably, as a rule, far better educated than their sisters of Europe. This is considered to be one of the peculiarities of our system. According to European views, it may be an unwise one. We believe that the purity, prosperity and happiness of a home that houses intelligent beings, depends largely upon the degree of intelligence possessed by those chiefly instrumental in rendering it what it is. American customs, too,—on account of a spirit of courtesy and honor among the men, unfortunately not always exemplified in those of Continental Europe—allow to young women more freedom in all regards, than is granted abroad. We believe that liberty may not only follow, but to some

extent must precede self-control; that it is as important to the development of character in woman as in man.

There is a difference that needs to be noted between education in an American college and that portion of German training to which I have compared it. In America less attention is given than in Germany to the thorough mastery of individual branches, of Latin and Greek, for instance. The number of branches studied, however, is greater. The result you can infer. The German has more specific knowledge. The American more general information. For this reason, no one who knows what a scholar is, in any department, imagines that the American college, if it is to be judged by its ability to produce one, is a success. In what regard is it a success then? In two regards:—First, It turns out a man fitted to take an interest in many branches, and to communicate this to others; fitted *i.e.* to become an intelligent and beneficial citizen. Again, it turns out a man fitted, on account of the glimpse that has been given him in college of the many different avenues opening to intellectual effort, to choose wisely that one which, if he intends to become a scholar, he shall begin to pursue with thoroughness. This latter result, you notice, is as distinctly American as the former. In this country, authority, exercised from above, places the child before his grammar at seven, and expects that at seventy, perhaps, the only difference will be, that the grammar will be studying him. With us, to a far greater extent than in Europe, sons choose their own life-work, just as daughters choose their own husbands; and the object of preliminary education is supposed to be accomplished when they have become enabled to choose intelligently.

Now, after they have chosen, you may ask whether we have no institutions fitted to carry on education and to develop the scholar. We have; but in America, these are not termed universities. A young man who comes to Germany, knowing less, perhaps, than an ordinary graduate of a gymnasium, and yet claiming to be the graduate of some American university of the far West where all education is yet in embryo, by no means represents, has no right to pretend to represent, the highest results of our educational system. The only institutions in America that can be compared with the German universities, are our professional—not universities—but schools. A graduate of Harvard University, for instance, must study two or three years longer, in the same in-

stitution, before he can receive a diploma from the Harvard Law School or Divinity School. Few of these schools, of which I am speaking, admit students who have not previously graduated at some college or university. In fact, they stand related to the college or university precisely as do the German universities to the gymnasiums. They are numerous and largely attended, the course in Theology usually extending over three years; that in Law and Medicine over two. Judged by their success in imparting mere learning, they may rank below the universities of this country; but in training men for practical work in the world, especially in the American world, I do not think that our schools of Theology and Law are surpassed, even if they are equalled, anywhere.

This last sentence suggests the direction, in which American education is mainly deficient. Only within a few years have schools begun to be established, in which any branches of learning, not having to do with the immediate practical necessities of life, can be pursued as specialties. We need more schools of this description, schools which shall supplement all the range of studies to which the student is introduced in college, and enable one to master, with some degree of thoroughness, the principles not only of Theology, Law, and Medicine, but also of the Natural Sciences, Philosophy, History, Criticism, and the Arts. It is mainly, as I think, these latter branches, in addition, of course, to the modern languages, that can be studied to better advantage here than at home.

All Americans must be gratified to know that so many of our students, at present, are pursuing these branches with so much success in the different educational centres of this country; and the deep obligation under which our land rests to Germany for affording us such advantages can never, by the American scholar at least, be forgotten. In this regard, the Fatherland has proved a true Fatherland to all of us, of whatever race. Our only fear is—we sometimes have it—that this country will prove so attractive that our students will forget their obligations to those people at home who collectively embody, to the true American, the idea of sovereignty. Whether ~~one~~^{we} consider its influence upon outward success or inward comfort, nothing can be more unfortunate for any one than, together with an education abroad, to imbibe opinions or tastes that unfit his spirit to match conditions at home. For this reason, some years spent amid the associations of one

of our schools or colleges, seems to be of advantage to an American, even though he has an opportunity to be educated wholly in the land of Humboldt, Gœthe, and Beethoven.

As for further training in national feeling, it may well be left for occasions like the present. Among the many acts of private kindness and public courtesy, of tender sympathy and tireless diligence, in upholding the rights and the honor of American citizens, that have filled the hearts of all this colony with patriotic gratitude and pride, in view of the presence in Stuttgart of our present Consul, the enterprise that has had so much to do with bringing together the present assembly, is not the least praiseworthy. For reasons that have been stated, because we owe allegiance above all other things to the community, Americans, perhaps, more than the people of any other country, need to come together; need to exchange patriotic sentiments and friendly greetings. If we have any peculiarity fitted to inspire us to enthusiasm as a people, it does not spring, as I conceive, only or mainly from the fact that our country is large, its resources many, or its inhabitants numerous. All these things may be affirmed with equal truth of the nations of Asia. It does not spring from pride of race or of birth. We are of many races, and the common ocean, from which all have passed, thankful for baptism into the new life of freedom, has buried beneath it the most that made attractive the older life of aristocracy. Our peculiarity springs from the idea which, one hundred years ago, in colonies where time-honored rights had been wrested away, where lordling bishops were laying hands on independent churches, and irresponsible soldiers trampled upon privileges granted by royal charters, and prerogatives exercised by lawful assemblies, caused those men of Lexington—sixty farmers in the face of eight hundred veterans who came against them, to stand, like a wall of blood, between the might of the sovereign and the right of the subject; from that idea that hurled all those united Saxons of the West upon Saxons of the East, in order to mould from the contact of the two, for that new world, under new heavens and with new surroundings, what we hope shall yet prove to be a grander, wiser, purer man-of-the-people, to be permitted to live with which man and for which man you and I are thankful now, and, as we trust, shall continue to be thankful forever.

THE LIMITATIONS OF LANGUAGE IN THE
EXPRESSION OF TRUTH.¹

BY GEORGE LANSING RAYMOND, L.H.D.,
Professor of Aesthetics.

All the intelligent utterances of men, as a rule, assume the forms of words. But what are words? They are not reproductions of anything in the mind; they are merely symbols of something there. Moreover, they are symbols which, though used by several men in the same sense, by no means indicate that these men are representing through them the same thought or feeling. For instance, take such a word as "thirst" or "water." A dog, when he wants a drink, will run to and from a pail in which he has been accustomed to see water. He evidently has in mind a vision of this water, and not the word "water." He never uses the word, and, presumably, therefore, does not think of it. So with a child who cannot talk, or a savage whose vocabulary is limited. Grown people who understand language use the word, and, possibly, think of it. But, besides this, they think of something else. Just as clearly as the dog thinks of a pail, a child of a tumbler, or a savage of a river, they may think, according to the place in which each has been accustomed to sate his thirst, of a spring, a pitcher, or a saloon. This is the same as to say that the same general impression may appeal to the mind in the form of a different image, and, if this image were carefully described in language would be expressed to others in a different word. Add to this now the fact that thought in the mind is never at rest; that one thought is always passing into other thoughts; that one image is always connecting itself with other images; and we must conclude that often out of the same psychic impression revealing itself definitely as a single image, different minds may construct, by way of accretion, whole series of imaginative fabrics that in form are different.

Now notice that the first image, and, of course, all the later images, are results of each mind's appropriating for its purpose, objects or con-

¹ Extracts from a book in press entitled "*The Psychology of Inspiration.*" Funk-Wagnalls Co.

ditions that have been perceived in material nature. To each of these images, it may give a name, which name develops into what we term a *word*. Any one will recognize this who knows about the origin of words. The word *is*, for instance, comes through the German *ist*, the Latin *est*, and the Greek *esti*, from the Sanscrit word *as* indicating the act of breathing; and because whoever breathes exists, it means *to exist*. The Greek word for *spirit* meant originally *breath*; and as the breath, though unseen, evidently keeps the body alive, spirit came to mean the unseen principle of life—that without which, when it departs, the body dies. So on through large numbers of words till we come to those of modern origin like *understanding*, *uprightness* and *pastime*. It may be said, therefore, that, although the first psychic impression produced on the mind may be spiritual, the moment this impression assumes definite form and becomes an image, either in the mind's conception or as represented in a picturesque word, and still more as this image connects itself with other images, the results become more or less materialized in character. In this form, though occasioned by the spiritual influence representing it, they cannot be said to be spiritual themselves. They are merely illustrations drawn from the material world of something spiritual, which otherwise could not be communicated to us through the agency of eyes or ears. We are not justified, therefore, in claiming that these illustrations contain literal truth. Nor again are we justified in claiming that they contain no truth; or that they are not worthy of the most scrupulous study undertaken in order to ascertain what this truth is.

The principle involved in these statements has come to be virtually recognized by all thinkers. They acknowledge that, at every stage of intellection, a man is forced to use the forms of the material world in order to represent his mental processes. Otherwise they could not be perceived clearly nor understood intelligently even by himself, and much less by others to whom he would communicate them. Take any one of the more important of the emotions that actuate us, and we shall recognize this fact. Take that experience in some of the manifestations of which religious people believe that a man most resembles the Unseen One. Think how love, which is begotten often in a single glance, and is matured in a single thrill, gives vent to its invisible intensity. How infinite in range and in variety are those material forms of earth, air, fire and water which are used by man as figures through which to represent the emotion within him! What extended though sweet tales, what endless repetitions of comparisons from hills and valleys, streams and oceans, flowers and clouds, are made to revolve about that soul which, through their visible agency, endeavors to picture in poetry spiritual conditions and relations which would remain unrevealed but for the possibility of thus indirectly symbolizing them. Nor is it man

alone who is thus obliged to use the forms of material nature in order to reveal the workings of his spirit. He himself does this only, as it were, by way of imitation; only because he partakes, as it were, of the nature and therefore of the methods of the Creative Spirit to which all men and all material nature owe their origin. If what has been said be true of the expression of human love, why should not the Great Heart whose calm beating works the pulses of the universe, express divine love through similar processes evolving infinitely and eternally into forms not ideal and verbal, but real and tangible—in fact, into forms which we term those of nature?

Do we not all, subtly, at least, believe in the two statements just made? Do we not believe that material nature furnishes the representative implements through which man creates language, and that it furnishes also the actual implements through which the creative spirit produces a language speaking, though in a less articulate and distinct way, to our thoughts and emotions? Have not all who can understand this passage of Wordsworth accepted it as virtually true?

“I have learned
To look on nature, not as in the hour
Of thoughtless youth; but hearing oftentimes
The still, sad music of humanity.

. . . . And I have felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean, and the living air,
And the blue sky, and in the mind of man:
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things.”

—*Lines composed a few miles above Tintern Abbey.*

But now, if all men, as a rule, express themselves by appropriating material forms of nature through which to represent their thoughts, why should not an inspired man do the same? And if the Divine Spirit find expression in the “unwritten word” through material forms, why should not the same, or something in analogy with the same, be used in the methods of expression in the “written word?” Why should not both these questions be answered affirmatively, especially in view of the fact that in the “written word” language must be used, which language is itself necessarily constructed out of these same material forms in order to represent, so as to be seen or heard, that which cannot in itself be seen or heard? This argument from analogy certainly seems approximately rational.

Of course, if this principle can be applied to single words, it can be

applied to whole conceptions which series of words represent. In what way, judging from results, do men usually differentiate the influence of religious leaders of the highest class from that of those who are termed fanatics? Is it not by showing that the latter are not "practical." What is meant by this word as thus used? What but that the fanatics do not accommodate their speech and action to existing emergencies, i. e., to surrounding material conditions, to facts as discovered by investigation, and comprehended within the sphere of what we term *knowledge*? Only as that which takes its rise in the realm of spirit is correlated by a man to that which is in the realm of matter, so as to find expression through it, can he do for all his fellows that which a man of intelligence should do. This is true as applied to him not only as a thinker, but as a teacher of others who should think. No one can cause either himself or his neighbor to apprehend the full import of spiritual conditions whose mind is not able to do, in some degree, as did the Christ when he never spake without a parable (Mark 4: 34), i. e., without indicating a correspondence between spiritual and material conditions. Men cannot fully recognize the religious connection between mercy and salvation, between faith and love, unless they can perceive them illustrated through analogies of the same in secular connections. They cannot fully realize the relations between God and man, unless they can see these relations imaged in the relations between man and man, or, if they be Christians, between the Great Master and man. Indeed, religion cannot become in the highest sense rational and enlightening, unless it be led by certain ideals: and ideals are always earthly vessels with heavenly contents; outlines modelled on the lower world, filled in with light and color from the upper; figures of the actual transfigured by the potential.

Notice, however, that the condition which has been stated—the necessity of expressing spiritual truth in a material form carries with it the necessity of expressing this truth in a limited way. But nothing can be expressed in a limited way that does not fail to express, in some particulars, the whole truth; and, so far as it fails to do this, it cannot fail, at times, to seem at variance with other statements that contain the parts of the truth omitted in it. For instance, in the Bible, God is termed sometimes a sovereign whose actions are limited by only his own will (Dan. 4: 35), and, sometimes a father whose actions are limited by the pity that he has for his children (Ps. 103, 13; Matt. 6: 32); the Christ is termed, sometimes, the only son of God (John 3: 18) and, sometimes, the first born among many brethren (Rom. 8: 29); and Abraham is termed, sometimes, the father of the Israelitish race (Is. 41: 8) and, sometimes, of those who are not members of that race (Rom. 14: 16). Taken as illustrations used to suggest relationships in an unseen spiritual world, through what we can see and know of the

relationships of father, son, brother, or children in a material world, these expressions may prove exceedingly helpful; but taken as statements of literal fact they are contradictory; and taken as arguments to prove exact conditions in the spiritual world, they may be very misleading. No better proof of this fact can be afforded than by the many books and sermons written to show that doctrines like that of "election," "imputed righteousness," or "eternal generation" do not involve the irrational or erroneous conclusions that some have supposed, but have been misunderstood. Of course, they have been misunderstood; but might not a more thorough remedy for the misunderstanding be found by tracing it back to the extreme and erroneous literalism in which it first took rise. In order to show due regard or reverence for spiritual relationships which can only be figured or symbolized through reference to conditions in the material world, it is not necessary to ignore practically, or to deny, the plain statement in the scriptures that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared" (I Cor. 2:9.).



